

Volume VIII.
The Sermons of John Donne



EFFIGIES OF RICHARD AND MAGDALEN HERBERT
IN MONTGOMERY PARISH CHURCH

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THE
SERMONS
" "
OF
JOHN DONNE
...

*Edited,
with Introductions
and Critical Apparatus, by*
EVELYN M. SIMPSON
and
GEORGE R. POTTER

In Ten Volumes

VIII.

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Introduction

THERE IS nothing so neare Immortality, as to die daily; for not to feele death, is Immortality; and onely hee shall never feele death, that is exercised in the continuall Meditation thereof; Continuall Mortification is Immortality.



This quotation from Sermon 6¹ strikes the keynote of the first half of this volume. Three of Donne's particular friends died within the period—Lucy, Countess of Bedford, on May 31, 1627, Lady Danvers (formerly Magdalen Herbert) in early June, 1627, and Sir Henry Goodyer on March 18, 1628. Donne had already been severely shaken by the loss of his daughter Lucy² at the beginning of 1627, and these successive bereavements forced on him a fresh realisation of the inevitability and nearness of death. Since we have no poems and very few letters for this period of his life, it is only from the sermons that we can learn how deeply he suffered and how much his mind was clouded by melancholy. Here we see him passing through months of intense depression, emerging at last into comparative hopefulness, but displaying throughout his great gifts of pulpit oratory.

Sermon 1, however, must be regarded rather as a pendant to Volume VII, for it was prepared and preached before the deaths of Lady Bedford³ and Lady Danvers. It was delivered at St. Dunstan's on Trinity Sunday (May 20, 1627), and it was more definitely in honour of the Holy Trinity than are several of the other sermons included in the section "Preached upon Trinity Sunday" in the *LXXX Sermons*. Donne took his text from that vision in the book of *Revelation* in which the four living creatures "rest not day nor night saying Holy, Holy, Holy, Lord God Almighty." In a fine passage he expounded the meaning of this ceaseless praise.

¹ See p. 168, *post*.

² See the discussion in Volume VII of this edition, pp. 25-26.

³ For the slight estrangement which grew up between Donne and Lady Bedford in her last years see P. Thomson, "John Donne and the Countess of Bedford," *Modern Language Review*, XLIV (1949), 329-340.

But have the Saints of God no Vacation? doe they never cease? nay, as the word imports, *Requiem non habent*, They have no *Rest*. Beloved, God himselfe rested not, till the seventh day; be thou content to stay for thy Sabbath, till thou maist have an eternall one. If we understand this, of rest meerly, of bodily rest, the Saints of God are least likely to have it, in this life; For, this life, is (to them especially, above others) a businesse, and a perplext businesse, a warfare, and a bloody warfare, a voyage, and a tempestuous voyage. If we understand this rest to be Cessation, Intermission, the Saints in heaven have none of that, in this service. It is a labour that never wearies, to serve God there. As the Sun is no wearier now, then when he first set out, six thousand yeares since; As that Angel, which God hath given to protect thee, is not weary of his office, for all thy perversenesse, so, howsoever God deale with thee, be not thou weary of bearing thy part, in his Quire here in the Militant Church. God will have low voyces, as well as high; God will be glorified *De profundis*, as well as *In excelsis*; God will have his tribute of praise, out of our adversity, as well as out of our prosperity. And that is it which is intimated, and especially intended in the phrase which followes, *Day and night*. For, it is not onely that those Saints of God who have their Heaven upon earth, doe praise him in the night; . . . But even in the depth of any spirituall night, in the shadow of death, in the midnight of afflictions and tribulations, God brings light out of darknesse, and gives his Saints occasion of glorifying him, not only in the dark, (though it be dark) but from the dark, (because it is dark.) This is a way unconceiveable by any, unexpressible to any, but those that have felt that manner of Gods proceeding in themselves, That be the night what night it will, be the oppression of what Extention, or of what Duration it can, all this retards not their zeal to Gods service; Nay, they see God better in the dark, then they did in the light; Their tribulation hath brought them to a nearer distance to God, and God to a clearer manifestation to them.⁴

Donne follows the regular medieval identification of the four beasts as symbols of the four Evangelists, and then extends this, as later commentators had done, "to all the Ministers of the Gospell." He laboriously applies each item of the description of the four beasts to the ideal preacher, and afterwards devotes the rest of his sermon to the consideration of the doctrine of the Trinity. He acknowledges that those texts in the Old Testament which were commonly urged by the commentators as proofs of the doctrines "are rather Illustrations, and Confirmations to him that believed the Trinity before, then Arguments of themselves, able to convince him that hath no such Pre-

⁴ Pp. 52-53 of the present volume

conception." He repeats a statement which he had made long before in the *Essays in Divinity*⁵ when he observes, "For, this is evident, that in *Trismegistus*, and in *Zoroaster*, and in *Plato*, and some other Authors of that Ayre, there seeme to be clearer, and more literall expressings of the Trinity, then are in all the Prophets of the old Testament."⁶

Of the doctrine he says: "For the Trinity it self, it is *Lux*, but *Lux inaccessibilis*; It is light, for a child at Baptisme professes to see it; but then, it is so inaccessible a light, as that if we will make naturall reason our *Medium*, to discerne it by, it will fall within that of *David*, *Posuit tenebras latibulum suum*, God hath made darknesse his secret place; God, as God, will be seen in the creature; There, in the creature, he is light; light accessible to our reason; but God, in the Trinity, is open to no other light, then the light of faith."⁷

Sermon No. 2 is particularly interesting. That gracious lady, Magdalén Danvers, was buried in Chelsea Parish Church on June 8. Donne was asked to preach her funeral sermon, but he could not do so, as he was "bound by pre-obligations and pre-contracts to his own profession," to quote his own words. However, on July 1 he preached in Chelsea Church the sermon which was soon afterwards published as *A Sermon of Commemoration of the Lady Danvers ... with other Commemorations of her by George Herbert*. It was accompanied by nineteen elegiac poems, some in Latin, some in Greek, by George Herbert, under the general title *Memoriae Matris Sacrum*. The publishers were Philemon Stephens and Christopher Meredith, and the printer "I. H." can probably be identified as John Haviland.

In accordance with Donne's usual practice at funerals, he devoted the greater part of his sermon to the exposition of his text, "Neverthelesse, we, according to his promises, looke for new Heavens, and new Earth, wherein dwelleth Righteousnesse." The first few pages of the sermon drag somewhat, but when Donne comes to his consid-

⁵ Ed. E. M. Simpson, 1952, p. 12: "how shall we deliver our selves from *Zoroasters* Oracles? ... for his Oracles are twenty hundred thousand verses, and his phrase more express, and clear, and liquid, in the Doctrine of the Trinity, then *Moses*."

⁶ P. 55 of the present volume.

⁷ P. 54.

eration of the new heavens and earth there is much that is finely said. He shares the belief of St. Augustine that, after the final fires of judgement, "this World being made better by those fires, shall bee a fit habitation for those *Saints of God*..." Then comes one of those echoes of Marlowe's *Dr. Faustus* which convince the attentive reader of Donne's sermons that in his playgoing youth he had seen and been much impressed by a performance of that tragedy. He continues, "and so even this World, and whatsoever is not *Hell*, shall bee *Heaven*."⁸ Donne confesses how little we know of heaven. After using the figurative language of the book of *Revelation* and of Bernard of Cluny's Latin hymn *Urbs Sion aurea*, "Jerusalem the golden, with milk and honey blest," he pierces behind all the symbolism with one of those lightning flashes which so often illuminate his work: "Of these *new heavens*, and this *new earth* we must say at last, that wee can say nothing; For, *the eye of Man hath not seene, nor eare heard, nor heart conceiv'd, the State of this place*. We limit, and determine our consideration with that *Horizon*, with which the *Holy Ghost* hath limited us, that it is that *new Heavens*, and *new Earth*, wherein dwelleth *Righteousnesse*".⁹

"What is righteousness?" asks Donne, and proceeds to answer his own question. Righteousness includes justice, and that is a commodity of which there is little enough on earth. But it is more than justice, it is also rightness, a state of innocence and goodness. It is more even than this: "But, in this especially, is *Righteousnes* said to dwell there, because this *Righteousnesse*, is the very *Son of God*, the *Sonne of Righteousnesse* himselfe....these *new Heavens*, and *new Earth* shall bee his *standing house*, where hee shall dwell, and wee with him; as himselfe hath said, *The Righteous shall shine forth, as the Sunne it selfe...*"

⁸ P. 81. Compare *Dr. Faustus*, II, i, 125-127:

And so in short, when all the world dissolves,
And every creature shall be purified,
All places shall be hell that is not heaven.

Donne's statement is the converse of this, but the context, referring to the final dissolution and the purification of all that remains, is strikingly similar.

⁹ P. 82 of the present volume.

So the first half of the sermon is full of a hope which takes away the sting of death. In the second part Donne gives a vivid picture of the personality of his dead friend: "the *best wife* . . . the *best mother* . . . the *best Neighbour* . . . the *best Friend*."¹⁰ He tells us of "her inclination, and conversation, naturally cheerfull, and merry, and loving facetiousnesse, and sharpnesse of wit," and continues: "Neverthelesse, who ever saw her, who ever heard her countenance a *prophane speech*, how sharpe soever, or take part with *wit*, to the prejudice of *Godlienesse*?"¹¹ He tells us of her diligent churchgoing, not only on Sundays but also on week days, and of the "*holy cheerfulness*, and *Religious alacrity*" with which she hastened her family and her company thither, giving them "that cheerful provocation, *For God's sake let's go*, *For God's sake let's bee there at the Confession*." He tells us how she herself, with her whole family, "did, every Sabbath, shut up the day, at night, with a generall, with a cheerfull *singing of Psalms*; This *Act of cheerfulness*, was still the last *Act* of that family, united in it selfe, and with *God*. *God loves a cheerfull giver*; Much more a cheerfull giver of himselfe."

Nevertheless, her cheerfulness was interrupted by some attacks of melancholy, especially in her later years, as the result of the sicknesses which she had endured: "Occasionall *Melancholy* had taken some hold in her; *Neverthelesse*, that never *Ecclipt*st, never interrupted her cheerfull confidence, and assurance in *God*."

This second part of the sermon is a miniature biography in which lively touches of portraiture bring the subject vividly before us, while at the same time Donne heightens his effect by the use of poetic imagery and rhythm. Of Magdalen's constant generosity he says: "For, for our *families*, we are *Gods Stewards*; For those without, we are his *Almoners*. In which office, shee gave not at some *great dayes*, or some *solemne goings abroad*, but, as *Gods true Almoners*, the *Sunne*, and *Moone*, that passe on, in a *continuall doing of good*, as shee receiv'd her *daily bread* from *God*, so, *daily*, she distributed, and imparted it, to others." In this we have a line of blank verse, "*as Gods true Almoners, the Sunne, and Moone*," which springs naturally to Donne's lips as he thinks of his beloved friend. Again, when he

¹⁰ P. 85.

¹¹ P. 86.

comes to speak of her death, he speaks of it not as a punishment, nor as a token of human infirmity, but as "*Gods Physicke, and Gods Musicke*": "*According to this promise*, that is, the will of *God* manifested in the *Scriptures*, Shee *expected*; Shee expected this, that she hath received; *Gods Physicke, and Gods Musicke*; a *Christianly death*. For, *death*, in the *old Testament* was a *Commination*; but in the *new Testament*, death is a *Promise*."¹²

Donne gives us a brief summary of Magdalen's life. He mentions her birth of an honorable family, her first marriage by which she had seven sons and three daughters, her widowhood and care of her children, and her second marriage. Of her person he remarks: "*God* gave her such a *comeliness*, as, though shee were not *proud* of it, yet she was so content with it, as not to goe about to mend it, by any *Art*. And for her *Attire*, (which is another *personall circumstance*) it was never *sumptuous*, never *sordid*; But alwayes agreeable to her *quality*, and agreeable to her *company*; Such as shee might, and such, as others, such as shee was, did weare.... It may be *worse*, nay, it may be a *worse pride*, to weare worse things, then others doe. Her *rule* was *mediocrity*."¹³

Donne speaks of her hospitality, which he himself had enjoyed during the plague epidemic of 1625, of her charity to the poor, and of her kindness to the sick. He testifies from his own knowledge that "when every doore was shut up" because of the plague, "divers persons visited with that *infection*, had their *releefe*, and *releefe applicable to that very infection*, from this house." He speaks of her piety, her constant allegiance to the Church of England, in which she had been baptized, and in which she brought up her children. Finally he describes the manner of her death, and here we may note that Walton evidently studied this account written by Donne himself, when he in turn came to describe the death of his beloved friend. Donne emphasized the clearness of Magdalen's mind, the welcome which she gave to *Gods "fearfullest Messenger, Death."* "Shee shew'd no feare of his face, in any change of her owne; but died without any change of *countenance, or posture*; without any *strugling, any disorder*; but her Death-bed was as quiet, as her *Grave*."¹⁴ Walton notes these same

¹² P. 91.

¹³ P. 88.

¹⁴ P. 91.

points about Donne's deathbed. Magdalen's last words, as quoted here by Donne, were "*I submit my will to the will of God*," and Donne himself "closed many periods of his faint breath with these words, *Thy kingdome come, Thy will be done*." As he died, "he closed his owne eyes, and then disposed his hands and body into such a posture, as required no alteration by those that came to shroud him."¹⁵ Speaking of Magdalen's body, Donne calls it "That *body* which now, whilst I speake, is mouldring, and crumbling into lesse, and lesse dust . . . That *body*, which was the *Tabernacle* of a *holy Soule*, and a *Temple* of the *holy Ghost*."¹⁶ Did not this give Walton the hint for his final paragraph about Donne's "active body, which once was a Temple of the holy Ghost, and is now become a small quantity of Christian dust"?

Walton himself tells us in his *Life of Mr. George Herbert*: "I saw and heard this Mr. John Donne (who was then Dean of St. Pauls) weep, and preach her Funeral Sermon, in the Parish-Church of *Chel-ssey* near *London*, where she now rests in her quiet Grave."¹⁷ He pref-
aces this statement that he had actually heard Donne deliver *A Sermon of Commemoration* by an account of the friendship between Donne and Magdalen Danvers, which he refers back to the period before her second marriage:

This *Amity* begun at this time, and place,¹⁸ was not an *Amity* that polluted their Souls; but an *Amity* made up of a chain of suitable inclinations and virtues; an *Amity*, like that of St. *Chrysostoms* to his dear and virtuous *Olimpias*; whom, in his Letters, he calls his *Saint*: Or, an *Amity* indeed more like that of St. *Hierom* to his *Paula*; whose affection to her

¹⁵ Walton's first draft of his *Life of Donne*, prefixed to *LXXX Sermons*, sig. B6 verso.

¹⁶ P. 92 of the present edition.

¹⁷ Edition of 1670, p. 19.

¹⁸ H. W. Garrod in an article "Donne and Mrs. Herbert," *Review of English Studies*, XXI (1945), 161–173, argues forcibly that the meeting of the two friends in Oxford, to which Walton refers, took place when Magdalen visited her third son, William, at the time of his matriculation in 1608, and not her eldest son, Edward, who matriculated in 1596 and finished his residence in Oxford in 1600. In 1600 Donne was not yet thirty years of age. Moreover, Walton's account of Donne as being a married man with seven children could not possibly apply to 1600. However, the friendship cannot have begun in 1608 at Oxford, though it may have been renewed then, for we have letters from Donne to Mrs. Herbert dated 1607.

was such, that he turn'd Poet in his old Age, and then made her *Epitaph*; wishing all his Body were turn'd into Tongues, that he might declare her just praises to posterity. And this *Amity* between her and Mr. *Donne*, was begun in a happy time for him, he being then about the Fortieth year of his Age (which was some years before he entred into Sacred Orders:) A time, when his necessities needed a daily supply for the support of his Wife, seven Children, and a Family: And in this time she prov'd one of his most bountiful Benefactors; and he, as grateful an acknowledger of it.¹⁹

Walton accompanies this account by a letter from Donne to Mrs. Herbert in which he mentions that he is committing "the inclosed *Holy Hymns* and *Sonnets* . . . to your judgment, and to your protection too, if you think them worthy of it; and I have appointed this inclosed *Sonnet* to usher them to your happy hand." This is the sonnet which begins with the lines:

Her of your name, whose fair inheritance
Bethina was, and jointure *Magdalo*:
 An active faith so highly did advance,
 That she once knew, more than the Church did know,
The Resurrection; . . .

Walton continues: "There might be more demonstrations of the Friendship, and the many sacred Indearments betwixt these two excellent persons (for I have many of their Letters in my hand) and much more might be said of her great prudence and piety; but my design was not to write hers, but the life of her Son."²⁰ At the close of the *Life of Mr. George Herbert* he prints a number of Herbert's letters, followed by three letters from Donne to Mrs. Herbert (as she then was) all written in 1607.

Thus the friendship between Donne and Lady Danvers had endured for twenty years. We remember that during the plague epidemic of 1625 he spent several months in her house at Chelsea, and that his health and spirits were much revived by the visit. He was a friend not only of Magdalen herself, but of her second husband Sir John Danvers, to whom he lent a sum of money, which he bequeathed in his will as part of the patrimony of his son George. He was also on friendly terms with her eldest son Edward, who became Lord Herbert of Cherbury, to whom he addressed the verse epistle "To Sir

¹⁹ Life of Herbert, in *Lives* (1670), p. 16.

²⁰ *Ibid.*, pp. 17-19.

Edward Herbert, at Julyers" in 1610, and a prose letter, written on January 23, 1614/5.²¹ For Donne's friendship with her fifth son, George, we can instance their intimate collaboration in the volume which contained not only the present sermon, but also George Herbert's Greek and Latin verses on his mother's piety and accomplishments. We have also a Latin poem written by Donne to Herbert and its translation into English, and Herbert's reply in Latin, also with an English translation.²²

We do not know the exact date of Magdalen Danvers' birth, but when she married Sir John Danvers in 1608 she was well over forty, according to Donne's own statement in the present sermon. She was therefore several years older than Donne, and was over sixty at the time of her death. This would be equivalent in the twentieth century to an age between seventy and eighty, so that she had reached a ripe old age, and there is no suggestion in Donne's sermon that there was anything premature about her death. She had suffered from a severe sickness in 1622,²³ and this appears to have been the cause of the attacks of melancholy which Donne notes in *A Sermon of Commemoration*, though he is careful to add "Neverthelesse, who ever heard, or saw in her, any such effect of *Melancholy* as to murmur, or repine?" Yet though her death had doubtless been anticipated for some time, her passing was a severe blow to Donne, as the melancholy tone of the next few sermons in this volume indicates. Friendship, as Donne had written earlier, was his "second religion," and during the years after his wife's death he must have found a special solace in his friendship with Magdalen Danvers.

After *A Sermon of Commemoration* we have, as usual, no dated sermons till we reach the late autumn of 1627. In Donne's next four sermons we find a marked change of tone. In *A Sermon of Commemoration* Donne, though saddened by his friend's death, had been full of faith and hope. His vocabulary had been the same as that of

²¹ For the verse letter see *Poems*, ed. Grierson, I, 193-195; the prose letter was first printed by John Hayward in *John Donne: Complete Poetry and Selected Prose*, 1929, p. 465, from the collection of the Earl of Powis.

²² See *Poems*, ed. Grierson, I, 398-400, and H. Gardner, ed., *John Donne: The Divine Poems*, 1952, pp. 138-147.

²³ See Herbert's letter to her in *The Works of George Herbert*, ed. F. E. Hutchinson, 1941, pp. 372-374, and the notes on it on p. 582.

most of his noncontroversial sermons during the preceding eighteen months, that is, it had reiterated the words *consolation*, *joy*, *glory*, *gladness*, *holy cheerfulness*, and had used freely the metaphors of sun, moon, and light to describe the blessedness of heaven. Donne's first autumn sermon (No. 3) was preached at the marriage of Lord Herbert's son, the grandson of Lady Danvers, to Lady Mary Egerton, a daughter of the Earl of Bridgewater, and granddaughter of Sir Thomas Egerton, Donne's former employer in the reign of Elizabeth. With remarkable perversity he took as his text, "For, in the Resurrection, they neither mary nor are given in Mariage, but are as the Angels of God in heaven." This is one of the few sermons of Donne's which can justly be described as morbid. He paid some attention to the conventions of a wedding sermon in his opening prayer, which is printed before the sermon, and in his immensely long first paragraph, but soon the sermon is devoted to a disquisition on "splinters of Bone," "Atoms of that flesh, which a *Corrasive* hath eat away, or a *Consumption* hath breath'd, and exhal'd away from our arms, and other Limbs." He considers "the ashes of a body burnt a thousand years since," and "the jelly of a Body drowned in the *generall flood*," and then passes on to this:

One humour of our dead body produces worms, and those worms suck and exhaust all other humour, and then all dies, and all dries, and molders into dust, and that dust is blowen into the River, and that puddled water tumbled into the sea, and that ebs and flows in infinite revolutions, and still, still God knows in what *Cabinet* every *seed-Pearle* lies, in what part of the world every graine of every mans dust lies . . .²⁴

It is obvious that all Donne's interest is concentrated on the problems of death and resurrection. There is one finely poetic passage on the nature of Angels,²⁵ but it is quite irrelevant in a wedding sermon:

They are Creatures, that have not so much of a Body as *flesh* is, as *froth* is, as a *vapor* is, as a *sigh* is, and yet with a touch they shall molder a rocke into lesse Atomes, then the sand that it stands upon; and a milstone into smaller flower, then it grinds. They are Creatures *made*, and yet not a minute elder now, then when they were first made, if they were made

²⁴ P. 98 of the present volume.

²⁵ P. 106.

before all measure of time began; nor, if they were made in the beginning of Time, and be now six thousand yeares old, have they one wrinkle of Age in their face, or one sobbe of wearinesse in their lungs.

The Fifth Prebend Sermon (No. 4), though undated, almost certainly belongs to this period. The four earlier Prebend Sermons are all dated, the First having been preached on May 8, 1625, while in 1626 Donne preached the Second on January 29, and the Third on November 5. In 1627 he preached the Fourth Prebend Sermon on January 28, and we should expect the Fifth to be preached in November or December. It is lacking in the fervour and eloquence which distinguished the Second and Third Prebend Sermons, and there is little in it about joy, gladness, cheerfulness or glory. Donne took as his text a verse from Psalm 66: "Say unto God, How terrible art thou in thy works! Through the greatnesse of thy Power shall thine Enemies submit themselves unto thee." He took care to explain that the word "terrible" here means "Reverend, majesticall, though never tyrannicall, nor cruell."²⁶ Nevertheless, the tone is sombre, and there is a significant passage in which he refers to Abraham's vision of God, as described in *Genesis 15.12*: "Not onely a feare of God must, but a terror of God may fall upon the Best. When God talked with *Abraham*, a horror of great darknesse fell upon him, sayes that Text. The Father of lights, and the God of all comfort present, and present in an action of Mercy, and yet, a horror of great darknesse fell upon *Abraham*."²⁷

The next dated sermon (No. 5) is that preached at St. Paul's on Christmas Day, 1627. Here again Donne showed some perversity in taking as his text a verse from the book of *Exodus*, "O my Lord, send I pray thee, by the hand of him whom thou wilt send." It is true that this had been twisted by certain of the Fathers—Donne instances Justin Martyr, Tertullian, and Basil—into a prophecy of the coming of the Messiah, and this forced interpretation had been supported by later commentators such as Pererius and Cornelius à Lapide, both of whom were used by Donne. He acknowledges, however, that it had been rejected by many eminent authorities, both Roman and Protestant. Still, something suitable might have been made out of it, had

²⁶ P. 126.

²⁷ P. 123.

Donne been in the right mood. On the contrary, as a Christmas sermon it is a complete disappointment. It contains a great deal about Moses, and very little about Jesus Christ. It lacks the eloquent outbursts of joy at the mercy of God shown in the Incarnation, which had distinguished some of Donne's earlier Christmas sermons.²⁸ It is inordinately long, and has too many references to such minor writers as Eugubinus,²⁹ Melchior Canus, Piscator, and Ferus. Also, while it is intellectually able, and contains several memorable sentences, it is spiritually arid. This is the only one of the eight sermons preached at Christmastide by Donne which does not proclaim the good news of the Word made flesh, the Incarnation of the Son of God. The doctrine is taken for granted,³⁰ but it is kept in the background, and as a consequence there is hardly a mention throughout the sermon of joy, gladness, or mercy. All these were bound up in Donne's mind with the thought of Christ, and since the sermon dealt chiefly with the sending of Moses to the Israelites, the lack of emotion in the thought produced a corresponding dryness in the vocabulary. Though this is a Christmas sermon, *joy* and all its derivatives, *rejoice* and the like, are almost entirely absent, whereas in the Second Prebend Sermon they occur thirty-nine times. Even more significant is the absence of the imagery of light, which Donne used of Christ in so many sermons. In the Christmas sermon of 1621 he had devoted pages to Christ, the True Light, the Light of the World, as well as to those lesser lights, the light of nature, the light of grace, and the light of glory. In the Christmas sermon of 1624 he had described how God comes to the soul, "not as in the dawning of the day, not as in the bud of the spring, but as the Sun at noon to illustrate all shadowes," and

²⁸ Notably the sermons of 1621 (*Fifty Sermons*, pp. 320-334), of 1624 (Vol. VI of the present edition, No. 8, pp. 168-185), and of 1626 (Vol. VII of the present edition, No. 11, pp. 279-299).

²⁹ Donne had apparently no first-hand knowledge of the works of Eugubinus (1496-1549), but obtained his information from the commentaries of Pererius and Cornelius à Lapide. The whole sermon suffers from Donne's dependence on these two writers. See below, Appendix, pp. 393-396.

³⁰ That Donne was not suffering from any loss of doctrinal faith is shown in his reference to Christ as "that Off-spring of Jehova, that Bud, that Blossome, that fruit of God himselfe, the Son of God, the Messiah, the Redeemer, Christ Jesus."

had used the "Sun, and Moone, and Starres" as "Emblemes and Instruments of his Blessings." In the Christmas sermon of 1626 there are shorter references to Christ as "the light of this world, and of the next too," and to the light of faith. The absence here of the whole complex of *light* images, and of such terms as *beams*, *brightness*, and the like, emphasizes the condition from which Donne was suffering. For our purpose it matters little whether we use the terms of the older medicine, and say that his bereavements and anxieties had induced an attack of melancholia, or whether we say with the psychologists that he was suffering from a return of earlier neuroses, and in particular from the death wish which is so evident in the *Paradoxes* and in *Biathanatos*. From his own point of view his condition may be described as one of "inordinate dejection" in which his soul felt itself deprived of all spiritual consolation.

Though there are no passages of sustained eloquence in this sermon, there is no falling off of intellectual power. The discourse is carefully reasoned and thought out, and there are several memorable short passages. "God makes sometimes a plaine and simple mans good life, as powerfull, as the eloquentest Sermon."³¹ "God loves not singularity: God bindes us to nothing, that was never said but by one: As God loves Sympathy, God loves Symphony; God loves a compassion and fellow-feeling of others miseries, that is Sympathy, and God loves Harmony, and fellow-beleeving of others Doctrines, that is Symphony: No one man alone makes a Church; no one Church alone makes a Catholique Church."³²

The next dated sermon (No. 6) after the Christmas sermon was preached on January 27, 1627/8, the Sunday after the Feast of the Conversion of St. Paul. Donne was still clouded by melancholy, and he chose as his text St. Paul's farewell words to the elders of the church of Ephesus, "And now, Behold, I know, that all yee among whom I have gone preaching the Kingdome of God, shall see my face no more." He describes St. Paul's address as "a passionate valediction," using the word which had been employed in the titles of four of his poems, and of one of his sermons. Though St. Paul was not to die for several years, he never saw his Ephesian converts again, and, says

³¹ P. 150.

³² P. 155.

Donne, "he speaks to them as a dying man, *I know you shall see my face no more.*"⁸³ Donne introduces several phrases which he had employed in *A Sermon of Commemoration of the Lady Danvers*, and the text which he had chosen enabled him to depict St. Paul as facing death with the same constancy and cheerfulness which he had celebrated in his beloved friend. He speaks of "the ease, the reposednes, the acquiescence that he [St. Paul] had in that knowledge, which God by his Spirit had given him, of the approach of his dissolution, and departure out of this life . . . the knowledge of it, did not disquiet him, not disorder him; he takes knowledge of it, with a confidence, and a cheerfulness. When he sayes, *I know it*, he seemes to say, I am glad of it, or at least not troubled with it."⁸⁴

Donne commands to his hearers the daily thought of death, as a preparation for the inevitable end:

As Cordials lose their vertue and become no Cordials, if they be taken every day, so poysons do their venome too; If a man use himselfe to them, in small proportions at first, he may grow to take any quantity: He that takes a dram of Death to day, may take an ounce to morrow, and a pound after; He that begins with that mortification of denying himselfe his delights, (which is a dram of Death) shall be able to suffer the tribulations of this world, (which is a greater measure of death) and then Death it selfe, not onely patiently, but cheerefully; And to such a man, death is not a dissolution, but a redintegration; not a divorce of body and soule, but a sending of both divers wayes, (the soule upward to Heaven, the body downward to the earth) to an indissoluble marriage to him, who, for the salvation of both, assumed both, our Lord and Saviour Christ Jesus.⁸⁵

The sermon closes with a solemn warning against lukewarmness in God's service, and a neglect of the means of grace, lest God should say to the English nation:

You shall see my face no more, I will absolutely withdraw, or I will suffer prophanenesse to enter into those meanes of your salvation, Word, and Sacraments, which I have so long continued in their sincerity towards you, and you have so long abused.

Donne follows these words with a fervent prayer:

Blessed God say not so to us yet; yet let the tree grow another yeare, before thou cut it downe; And as thou hast digged about it, by bringing

⁸³ P. 170.

⁸⁴ P. 159.

⁸⁵ P. 168.

judgements upon our neighbours, so water it with thy former raine, the dew of thy grace, and with thy later raine, the teares of our contrition, that we may still see thy face; here and hereafter; here, in thy kingdome of Grace; hereafter in thy kingdome of Glory . . .³⁵

In spite of the melancholy tone of this sermon, there is in it much less aridity than we have found in the three preceding sermons. It is as if the thought of dying had released in Donne some spring of emotion which had been sealed for several months. We hear once again of *joy* and *cheerfulness*, of "*the glorious Gospel of God*," of "Christ's actions, and passions, and victorious overcomings." In fact, we have in this sermon a revival of hope and love, emotions which had been so curiously lacking in the three preceding sermons.

The next sermon (No. 7) was preached about a month later, on the first Friday in Lent. It carried on and enforced the thought of the previous sermon, but with greater eloquence. Donne seems to have conceived it as a prose poem on the death of the righteous, whereas the three or four preceding sermons are essentially prosaic, containing much argument but little imagination. This emphasis on the value of a holy death, and the witness which such a death may bear to the power of the Christian faith, exemplified in a number of sermons in this volume, represents a new development of the death wish which has been traced throughout Donne's life.³⁷ The morbid interest in the physical corruption which accompanies death is exchanged, at least for a time, for an absorption in the contemplation of the dying saint. This is a result of the deep impression made on Donne's mind by the deathbed of Magdalen Danvers, which had led him to meditate on the possibilities of such an example.

For the theme of this Lenten sermon Donne chose the death of St. Stephen, the first Christian martyr. The greatest example of all, the death of Christ Himself, is commemorated on Good Friday, and at the beginning of the sermon Donne reminds his hearers that all Lent is a preparation for this.

³⁵ P. 173.

³⁷ D. R. Roberts, "The Death Wish of John Donne," *PMLA*, LXII (1947), 958-976, gives a well-balanced account of Donne's persistent concern with death as shown in *Biathanatos*, *Juvenilia*, and the letters and sermons, as well as in the poems.

He that will dy with Christ upon Good-Friday, must hear his own bell toll all Lent; he that will be partaker of his passion at last, must conform himself to his discipline of prayer and fasting before. . . . We begin to hear Christs bell toll now, and is not our bell in the chime? We must be in his grave, before we come to his resurrection, and we must be in his death-bed before we come to his grave: we must do as he did, fast and pray, before we can say as he said, that *In manus tuas*, Into thy hands O Lord I commend my Spirit. . . . And for this early office I take Christs earliest witness, his Proto-Martyr, his first witness St. *Stephen*, and in him that which especially made him his witness, and our example, his death, and our preparation to death, what he suffered, what he did, what he said, so far as is knit up in those words, *When he had said this, he fell a sleep.*³⁸

To those who, like Stephen, have done the duties of their calling, and have been faithful witnesses for Christ, “*mors lucrum*, death is a gain, a treasure, and this treasure brought home in a calm too; they do not only go to heaven by death, but heaven comes to them in death; their very manner of dying is an inchoative act of their glorified state: therefore it is not call’d a dying but a sleeping.”³⁹

The sermon, however, is not merely a discourse on death, but also a plea for an active and useful life like that of Stephen. The saint is presented as he laboured in his office as a deacon, not eager to be an apostle or a bishop, but ready to minister to the widows and orphans of the Church. Donne urges the duty of labour on his hearers, and as the sermon was delivered at Whitehall to the Court, there was doubtless need of the admonition: “He that stands in a place and does not the duty of that place, is but a statue in that place; and but a statue without an inscription; Posterity shall not know him, not read who he was.” “How honorable soever his station be, he must do his daies labor in the day, the duties of the place in the place.” He insists that “every man is bound to be something, to take some calling upon him.” And here we must notice the curious fact that Donne makes use of a long paragraph which he had employed in a sermon preached almost six years earlier at St. Paul’s.⁴⁰ There are a few omissions and addi-

³⁸ P. 174.

³⁹ P. 175.

⁴⁰ The two paragraphs are printed in parallel columns for comparison by E. M. Simpson, *A Study of the Prose Works of John Donne*, 2d ed. (1948), pp. 272-274.

tions, a few verbal alterations, but in substance the passage which here begins "How far is he from doing so, that never so much as considers why he was sent into this world . . ." is the same as the paragraph, "How farre then is that wretched and sinfull man, from giving any testimony or glory to Christ in his life, who never comes to the knowledge, and consideration, *why* he was sent into this life? . . ." in the earlier sermon. The verbal resemblance is seen closer later in the paragraph. Here we have "...as though that God who when man was sour'd in the whole lump, poysoned in the fountain, perished at the chore, withered in the root, in the fall of *Adam*, would then . . . engage his own Son, his only, his beloved Son, to become man by a temporary life, and then to become no man by a violent, and yet a voluntary death . . ." This is almost exactly the same as the earlier "...as though that God, who when man was sowr'd in the lumpe, poysoned in the fountaine, withered in the roote, in the loins of *Adam*, would then ingage *his Sonne*, his beloved Sonne, his onely Sonne, to be *man*, by a temporary life, and to be *no man*, by a violent and a shamefull death."⁴¹

In this sermon the words *joy, peace, gladness, glory, light*, which had been so noticeably absent from the four previous sermons, now return to Donne's vocabulary. "This is that that poures joy even into my gladness, and glory even into mine honor, and peace even into my security; that exaltes and improves every good thing, every blessing that was in me before, and makes even my creation glorious, and my redemption precious; and puts a farther value upon things inestimable before, that I shall fulfil the sufferings of Christ in my flesh, and that I shall be offerd up for his Church, though not for the purchasing of it, yet for the fencing of it, though not by way of satisfaction as he was, but by way of example and imitation as he was too."⁴² Here Donne has been speaking of Stephen, who as the first Christian martyr was given the supreme honour of suffering and dying for his Lord. This leads him on to the joy and glory experienced by those who, though they may not actually suffer death for God's sake, yet

⁴¹ *Fifty Sermons*, p. 336, "Preached at St. Pauls on Midsommer day, 1622."

⁴² P. 185.

endure pain, temptation, humiliation, cheerfully and in the spirit of love for God and man:

All Martyrdome is not a *Smithfeild* Martyrdome, to burn for religion. To suffer injuries, and upon advantages offerd, not to revenge those injuries is a Court Martyrdome. To resist outward tentations from power, and inward tentations from affections, in matter of Judicature, between party and party, is a *Westminster* Martyrdome. . . . And there is a Chamber-Martyrdome, a Bosome-Martyrdome too; . . . and so all fighting of the Lords battails, all victory over the Lords Enemies, in our own bowels, all cheerful bearing of Gods Crosses, and all watchful crossing of our own immoderate desires is a Martyrdome acceptable to God,⁴³ and a true copy of our pattern *Stephen*, so it be inanimated with that which was even the life and soul and price of all *Stephens* actions and passions, that is, fervent charity . . .

In the second part of the sermon Donne presents to his hearers two pictures of dying men, the first evil, the second righteous. Both are vividly drawn, and well worth study. When we reach the account of the death of the righteous, we cannot help thinking that Donne's mind is on the deathbed of Magdalen Danvers rather than on Stephen's martyrdom. There is much to remind us of her, and hardly anything to remind us of Stephen in this description of the death of the righteous man:

He understands Gods purpose upon him, and he would not have God's purpose turned any other way; hee sees God will dissolve him, and he would faine be dissolved, to be with Christ; . . . His sicknesse shall be but a fomentation to supple and open his Body for the issuing of his Soule; . . . And as those thoughts which possesse us most awake, meeke us againe when we are asleepe; So his holy thoughts, having been alwaies conversant upon the directing of his family, the education of his Children, the discharge of his place, the safety of the State, the happinesse of the King all his life; when he is fald a sleepe in Death, all his Dreames in that blessed Sleepe, all his devotions in heaven shall be upon the same Subjects, . . . for, so God giveth his beloved sleep, so as that they enjoy the next world and assist this.⁴⁴

⁴³ Compare the last lines of stanza x (*The Martyrs*) of Donne's *Litanie (Poems*, ed. Grierson, I, 341):

... Let their blood come

To begge for us, a discreet patience
Of death, or of worse life: for Oh, to some
Not to be Martyrs, is a martyrdome.

⁴⁴ P. 190.

This is rhetoric, however, and good as the writing is, the last paragraph of the sermon is something better. The death of the righteous, says Donne, is a sleep, and from this sleep they shall wake to find themselves in the presence of God:

They shall awake as *Jacob* did, and say as *Jacob* said, *Surely the Lord is in this place, and this is no other but the house of God, and the gate of heaven.* And into that gate they shall enter, and in that house they shall dwell, where there shall be no Cloud nor Sun, no darkenesse nor dazzling, but one equall light, no noyse nor silence, but one equall musick, no fears nor hopes, but one equal possession, no foes nor friends, but one equall communion and Identity, no ends nor beginnings, but one equall eternity. Keepe us Lord so awake in the duties of our Callings, that we may thus sleepe in thy Peace, and wake in thy glory...⁴⁵

Sermon No. 8 was preached before the King "at White-hall, upon the occasion of the Fast" on April 5, 1628. The King had ordered a public fast in consequence of the naval and military disasters which had occurred in the war which England was waging against France and Spain. Donne took as his text two verses from one of the penitential psalms, and recommended to his hearers the due observance of the fast by abstinence, prayer, and repentance.

As S. *Hierome* sayes, ... If we must not call fasting (as fasting is but a bodily abstinence) a religious act, an act of Gods worship, yet it is a Basis, and a foundation, upon which other religious acts, and acts of Gods worship are the better advanced. It is so at all times; but it is so especially when it is enjoyned by Soveraigne authority, and upon manifest occasion, as now to us. ... But then another carries it to a higher expression, ... Not to fast when the times require it, and when Authority enjoynes it, or not to beleeve, that God will be affected and moved with that fasting, and be the better inclined for it, is *desperationis genus*, a despairing of the State, a despairing of the Church, a despairing of the grace of God to both, or of his mercy upon both. And truly there cannot be a more disloyall affection then that, *desperare rem publicam*,⁴⁶ to forespeak great Councils, to bewitch great actions, to despaire of good ends in things well intended: And

⁴⁵ P. 191. For a fuller discussion of the poetical character of this sermon see Volume I of the present edition, pp. 102-103.

⁴⁶ It seems likely that Donne had in mind the famous tribute of the Roman senate who publicly thanked the defeated Varro when he returned from the battle of Cannae, "quod de re publica non desperasset" (Livy, XXII, lxi).

in our distresses, where can we hope, but in God? and how shall we have access to God, but in humiliation?

The sermon is not a great one, but it has passages of eloquence, and it was adequate for the occasion.

In the Easter sermon of 1628 (No. 9) we find that the cloud of spiritual darkness has at last lifted from Donne's soul. In this and in the following sermon he delights to dwell on the thought of light, which is to him an image of God. The word *light*, with its derivatives *enlighten* and *enlightened*, occurs seventy-one times in the Easter sermon, whereas in the Christmas sermon which preceded it we have found it used only twice. This is all the more striking because the word does not occur in Donne's text: "For now we see through a Glasse darkly, But then face to face; Now I know in part, But then I shall know, even as also I am knowne." The idea, however, of the Beatific Vision is implicit in the text, and this is Donne's theme. In this world we know God first by the light of nature, and then by the light of grace, but both these lights are imperfect. "Faith it self is but darknesse in respect of the vision of God in heaven."⁴⁷

God made light first, and three dayes after, that light became a Sun, a more glorious Light: God gave me the light of Nature, when I quickned in my mothers wombe by receiving a reasonable soule; and God gave me the light of faith, when I quickned in my second mothers womb, the Church, by receiving my baptism; but in my third day, when my mortality shall put on immortality, he shall give me the light of glory, by which I shall see himself. To this light of glory, the light of honour is but a glow-worm; and majesty it self but a twilight; The Cherubims and Seraphims are but Candles; and that Gospel it self, which the Apostle calls the glorious Gospel, but a Star of the least magnitude. And if I cannot tell, what to call this light, by which I shall see it, what shall I call that which I shall see by it, The Essence of God himself?⁴⁸

Here, and throughout the sermon, we feel that Donne is himself again. Hope has come back to him—hope firmly fixed in God. "Which hope we have," said the Apostle, "as an anchor of the soul, both sure and stedfast, and which entreth into that within the veil."

The sermon (No. 10) which Donne preached two days later before

⁴⁷ P. 230.

⁴⁸ Pp. 232-233.

the King must be regarded as complementary to the sermon on Easter Sunday. That had been transcendental; this is mundane. Its theme is the virtue of liberality, and in it Donne takes occasion to recommend the exercise of liberality in the body politic, by which he evidently means the duty of the King's third Parliament, which assembled in March, 1627/8, to vote supplies to enable Charles to carry on the war. To Charles's supporters, such as Laud and Donne, it must have seemed strange, almost incredible, that the Commons⁴⁹ should be so unwilling to supply the King with the necessary funds to continue a war which the nation had forced that inveterate pacifist, his old father, to undertake almost on his deathbed. There is a topical appropriateness, therefore, about Donne's words: "This is true Liberality in Gods people, to depart with some things of their owne, though in goods, though in opinions, though in present use of liberty, for the publique safety."⁵⁰

The first part of the sermon has, therefore, a political bearing, but the main theme, as is usual with Donne, is spiritual. From the relation of King and people, he proceeds to the consideration of Christ the eternal King. *Stabit Rex Christus*, the phrase which he inserts in the margin, is his final message. "Thy King, thy Christ, is a liberall God; His Officers, his Ministers, by his instructions, declare plentifull redemption." In this sense liberality is the infinite self-giving of the Son of God, applied by His ministers to the individual soul. This is the counterpart of Donne's Easter contemplation of the Beatific Vision, in which God, Essential Light, invisible to mortal eyes, is beheld and apprehended by the saints in glory. Here on the other hand we have penitent souls on earth seeking and receiving the mercy of Christ the King. There is an extremely interesting personal passage in which Donne tells us that in exercising his own ministry towards dejected souls, he himself has been profoundly comforted.

For the most part, men are of one of these three sorts; Either inconsiderate men; . . . or else they are over-confident, and presume too much upon God; or diffident, and distrust him too much. And with these two

⁴⁹ On behalf of the Commons it may be urged that they had in the past voted considerable sums which had been squandered on futile expeditions under the command of incompetent admirals and generals.

⁵⁰ P. 244.

wee meet often; but truly, with seven diffident, and dejected, for one presuming soule. So that we have much exercise of this liberality, of raising dejected spirits: And by this liberality we stand. For, when I have given that man comfort, that man hath given me a Sacrament, hee hath given me a seale and evidence of Gods favour upon me; I have received from him, in his receiving from me; I leave him comforted in Christ Jesus, and I goe away comforted in my selfe, that Christ Jesus hath made me an instrument of the dispensation of his mercy; And I argue to my selfe, and say, Lord, when I went, I was sure, that thou who hadst received me to mercy, wouldst also receive him, who could not be so great a sinner as I; And now, when I come away, I am sure, that thou who art returned to him, and hast re-manifested thy selfe to him, who, in the diffidence of his sad soule, thought thee gone for ever, will never depart from mee, nor hide thy selfe from me, who desire to dwell in thy presence. And so, by this liberality I stand; by giving I receive comfort.⁵¹

These three sermons give convincing proof of Donne's vitality and vigour in the spring of 1628. To preach three full-length sermons, two of them before the King, within ten days of one another, was an exacting task. Moreover, there is a striking variety in the three, and together they cover three main aspects of the Christian life. On April 5 Donne dealt with repentance for sin, evidenced by prayer, fasting, and tears. On April 15 he preached Christ as Saviour and King, giving Himself for man and to man. In the intervening sermon on Easter Day, he set forth the hope of glory, man's final goal in union with God.

In the next dated sermon which we possess (No. 11), preached on Whitsunday, June 1, 1628, Donne dealt with another fundamental doctrine of the Christian faith—the work of the Holy Spirit in the Church. This is another vigorous sermon, full of sound doctrine. He quotes St. Augustine:

Facies Dei est, qua nobis innotescit; That is alwaies the face of God to us, by which God vouchsafes to manifest himselfe to us: So, his Ordinance in the Church, is his face. And *Lux Dei, qua nobis illucescit*, The light of God to us, is that light by which he shines upon us; *Lex Dei, Lux Dei*, his word, in his Church. And then, the Evidence, the Seale, the Witnesse of all, that this face which I see by this light, is directed upon me for my comfort, is, The Testimony of the Holy Ghost, when that Spirit beares witnesse with our spirit, that he is in us. And therefore in his blessed Name, and in the participation of his power, I say to you all, *Accipite*

⁵¹ P. 249.

Spiritus sanctum, Receive ye the holy Ghost. Not that I can give it you, but I can tell you, that he offers to give himselfe to you all. *Our sufficiency is of God*, sayes the Apostle; Acknowledge you a sufficiency in us, a sufficient power to be in the Ministry; for, (as the Apostle addes) *He hath made us able ministers of the New Testament*: Not able onely in faculties and gifts requisite for that function, . . . but able, by his powerfull Ordinance, (as it is also added there) to minister, not *the letter*, (not the letter onely) but *The Spirit*, the Spirit of the New Testament, that is, the holy Ghost to you.⁵²

Donne devotes part of his sermon, first to a short attack on those who seek the Holy Ghost outside the ordinances of the Church, and later to a longer attack on the doctrine of Papal inspiration, in which he uses his power of satirical invective. At the close he returns to a consideration of the gifts of the Spirit, in St. Paul's words in the Epistle to the Galatians. Here incidentally we find a reference to his own preference for the season of autumn: "Finde then that promise in your holy love, and sober studie of the Scriptures, and finde the performance, the fruits thereof in your conversation, and then you have an Autumne better then any worldly Spring, A vintage, a gathering of those blessed fruits, *The fruit of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodness, faith, meekenesse, temperance . . .*" He reflects that all these gifts are mutually dependent on one another. Love, joy, peace, faith, cannot be isolated from one another—"these, these and all the rest together are the fruit of the holy Ghost; and therefore labour to have them all, or you lacke all."⁵³

An even longer interval than was usual for the summer months passed between this sermon, preached on June 1, and the next which has been preserved (No. 12), preached on November 23. During the earlier part of this time Donne was involved in ecclesiastical business, for he was associated with the Bishops of Ely and St. Davids, and with Sir Charles Caesar and others who were commissioned to examine the proceedings of a Prerogative Court of Canterbury in a lawsuit.⁵⁴ After this he paid his usual summer visit to his parish of

⁵² Pp. 266-267.

⁵³ Pp. 268-269.

⁵⁴ See W. Milgate, *Times Literary Supplement* (London), August 1, 1942, "Donne the Lawyer."

Sevenoaks in Kent, and afterwards to Blunham in Bedfordshire. In a letter written at the end of August to Mrs. Cokain, answering enquiries about his health, he writes: "Your Letter upon the two and twentieth of *August*, which I received this day, laies a commandment upon me to give you an account of my state in health." He then describes how, on his third Sunday in Bedfordshire he was seized with a fever, "which grew so upon me, as forced me to a resolution of seeking my Physitian at *London*. Thither I came in a day, and a little piece; and within four miles of home, I was surprised with an accident in the Coach, which never befell me before, nor had been much in my contemplation, and therefore affected me much. It was a violent falling of the *Uvula*. Which when Doctor *Fox* (whom I found at *London*, and who had not been there in ten daies before) considered well, and perceived the feaver complicated with a *Squinancie* [i.e., quinsy]; by way of prevention of both, he presentlie took blood; and so with ten-daies-starving in a close prison, that is, my bed, I am (blessed be God) returned to a convenient temper, and pulse, and appetite, and learn to eat....All which I tell you with these particularities, lest my sickness might be presented by rumour worse, than God hath been pleased to make it: For, I humbly thank him, now I feel no present ill, nor have reason to fear worse." A little later in the letter, however, he remarks that "this infirmitie in my mouth and voice, is likelie to take from me any frequent exercise of my other duty of Preaching."⁶⁵

In another letter which has lately come to light, Donne reveals that before November 15, 1628, he had preached once at St. Dunstan's since his illness. He writes:

It ys true, that after my poor Service in my Cuntry-Churche thys Summer, I was throwen home, in a full fever, and in a squinancy.... My physicians, by a present bleedinge, freed me of any increase of eyther. But I have, ever since, continued in a fallinge of the uvula, which, though yt be w^t out inflammation, or any other dangerous accident, makes me afrayed to put myself to y^e exercise of my poore function. And I have no way, to recompense my late application of myselfe to y^e service of gods Churche, but to do that sedulously, since I did beginne, w^r I should have begonne sooner. Therfore I should be sorry, if thys should make me a

⁶⁵ *Letters* (Tobie Matthew collection), pp. 341-343.

silenc'd Minister. I have tryed once, at S. Dunstans, since thys distemper overtooke me, and, I thanke God, not been the worse for yt.⁵⁸

This attack of quinsy, accompanied by high fever and the physician's treatment by bleeding and "ten days starving," evidently weakened Donne considerably, and the effects are seen in the different tone of the four sermons which we possess for the winter of 1628/9. The St. Dunstan's sermon in which Donne made trial of his voice has been lost, unless it is one of the undated sermons, but in Nos. 12-15 of the present volume we find a quieter tone, less passion and vehemence, as if Donne wished to avoid undue excitement. He prefers to deal with moral and social questions, such as the relation of rich and poor to one another, and the standard of behaviour which should be expected of those who occupy high position. The sermons are all carefully prepared and thought out, but there is very little eloquence.

In the sermon preached at St. Paul's on November 23 (No. 12) Donne takes a text from the book of *Proverbs* to urge the duty of showing both justice and mercy to the poor. He examines the two chief forms of class hatred—the scorn shown by the rich to the poor, and the envy felt by the poor for the rich,—and decides that while both are sinful, the sin of the rich is the greater.

For, *Envy*, conceived against a man in place, hath evermore some *emulation* of those gifts, which enable a man for that place. Whosoever labours to supplant another, that he may succeed, will in some measure endeavour to be fit for that succession. . . . Besides, he that envies a higher person, he does not practise (as the Poet says) *sine talione*; He deales with a man that can be at full even with him, and can deale as ill with him. But he that oppresses the poor, digs in a dunghill for wormes. . . . Certainly, he that seares up himselfe, and makes himselfe insensible of the cries, and curses of the poor here in this world, does but prepare himselfe for the *howlings*, and *gnashings* of teeth, in the world to come. . . . And as there is evidently, more *inhumanity*, more violation of *nature*, in this oppression, then in emulation, so may there well seem to be more *impiety*, and more violation of *God* himselfe, by that word, which the holy Ghost chooses in the next place, which is *Reproach*, *He that oppresses the poor, reproaches his Maker.*⁵⁷

⁵⁸ This was written "At Pauls house. 18 Nov: 1628." For permission to quote this letter I am indebted to the kindness of Lord Sackville. I should like to thank Mrs. M. Prestwich, Fellow of St. Hilda's College, Oxford, who drew my attention to the letter.

⁵⁷ Pp. 279-280. The poet quoted is Martial, XII, lxiii, 10.

Donne distinguishes three elements in this oppression: violence, deceit, and scorn. All these are evil, but scorn is the worst. "There is not a more *brutish* thing then violence; amongst beasts all goes by force. There is not a more *devillish* thing then deceit; the Serpent destroyed us all by that. But man hath raised a degree of oppression, beyond beasts, and their violence, and beyond the devill, and his falsehood, that is, *scorn*."⁶⁸

Donne deals with the question, "How shall you know, whether he that askes be truly poor or no? Truly, beloved, there is scarce any one thing, in which our ignorance is more excusable then in this, *To know whether he to whom we give, be truly poor, or no:* In no case is our inconsideration more pardonable, then in this. God will never examine me very strictly, why I was no stricter in examining that mans condition to whom I gave mine almes. If I give to one that is poor in my sight, I shall finde that almes upon Gods score, amongst them, who were poor in Gods sight: And my mistaking the man, shall never make God mistake my meaning."

But generosity must not be altogether indiscriminate. "Where I finde undeniable, unresistible evidence to the contrary, when I see a man able in his *limbes* live in continuall *idlenessse*, when I see a man poore in his meanes, and oppressed with his charge, spend in continuall *drunkennesse*, in this case, I were the oppressor of the poor, if I should give to that man, for this were *to give the childrens bread to dogs.*"

Charity is to be given not only to those who ask deservedly, but to those who need and do not ask. Many a man who deserves help hates asking for charity more than he hates want, and therefore the generous man will make a search for such recipients of his charity.

A sad aspect, a pale look, a hollow cheek, a bloudlesse lip, a sonke eye, a trembling hand, speake so lowd, as that if I will not heare them from him, God will heare them against me. In many cases, and with many persons, it is a greater anguish to aske, then to want; and easier to starve, then to beg; therefore I must hearken after another voice, and with another organ; I must *hearken* with mine *eye*. Many times I may see *need* speake, when the *needy man* says nothing, and *his case* may cry aloud, when he is silent. Therefore I must lay mine eare to the ground, and hearken after them that lie in the dust, and enquire after the distresses of such men; for

this is an imitation of Gods *preventing grace*, that grace, then which we can conceive no higher thing in God himselfe, (*that God should be found of them, that seek him not*) if I believe that man, that was ashamed to tell me he wanted.⁵⁹

Donne carried out his own injunctions, for Walton says that “unto the Poor he was full of Charity, and unto many others, who by his constant and long continued bounty might intitle themselves to be his Alms-people.” Walton adds that “he was inquisitive after the wants of Prisoners, and redeemed many from thence that lay for their Fees or small Debts; he was a continual Giver to poor Scholars, both of this and foreign Nations. Besides what he gave with his own hand, he usually sent a Servant, or a discreet and trusty Friend, to distribute his Charity to all the Prisons in *London* at all the Festival times of the year, especially at the *Birth* and *Resurrection* of our Saviour.”⁶⁰

The sermon (No. 13) preached on Christmas Day, 1628, is by no means a characteristic Christmas sermon. It is not, however, marked by the perversity and aridity of the Christmas sermon of 1627. Donne takes Christ, and faith in Christ, or rather the lack of faith, as his subject. He regards Christ, not as the Babe of Bethlehem, but as the Suffering Servant of Isaiah, despised and rejected of men, and crucified in history by man’s unbelief. It is sombre in tone, and reflects the misgivings with which Donne, in company with many of his fellow countrymen, regarded the situation at the close of 1628. The nation was still at war with France and Spain. The second expedition to relieve the Huguenots in La Rochelle had been a failure. The Church of England was tightening its discipline, and was being attacked with increasing hostility by the Puritans.

This is not an eloquent sermon, but there are many shrewd and pithy sayings in it. Thus Donne remarks that “many men have certaine formes of speech, certaine interjections, certaine suppletory phrases, which fall often upon their tongue, and which they repeat almost in every sentence; and, for the most part, impertinently; and then, when that phrase conduces nothing to that which they would say, but rather disorders and discomposes the sentence, and confounds, or troubles the hearer.” “Take heed how you condemne an-

⁵⁹ Pp. 278-279.

⁶⁰ Life of Donne, *Lives* (1670), pp. 64-66.

other man for an Heretique, because he beleeves not just as you beleieve; or for a Reprobate, because he lives not just as you live, for God is no accepter of persons."

The next sermon (No. 14) has a special interest of a quite different kind. It was preached on the Feast of the Conversion of St. Paul on January 25, 1628/9, and it contains an unusually large number of classical quotations and references. We have the usual references to St. Augustine and St. Jerome, but instead of the usual battery of quotations from Origen, Tertullian, Chrysostom, Basil, and the like, we find allusions to or quotations from Plutarch, Polybius, Cicero, Virgil, Juvenal, Tacitus, Theocritus, "the Platonique Philosophers" (i.e., the Neoplatonists), Chrysippus, Zeno, and Hesiod. We know that Donne had a sound knowledge of Cicero, Virgil, and Juvenal, but this army of classical references suggests that he went to some compendium for the rest of his allusions.

The theme of his sermon was St. Paul's adventure on the island of Malta, where the "*Barbarians*," seeing a viper fasten on his hand, exclaimed, "*No doubt, this man is a murderer, whom, though he have escaped the Sea, yet Vengeance suffereth not to live.*" The theme of vengeance for blood had a special fascination for the Elizabethans and Jacobeans, and Donne had a congenial task in showing that the natural man, as well as the Christian, believes that blood demands blood. As witnesses he summons Moses and David on the one hand, and Theocritus and Juvenal on the other. In Scripture, Abel's blood cried for vengeance, and in Plutarch⁶¹ the blood of Aesop did the same. We remember the ghost which in the pre-Shakespearean *Hamlet* "cried so pitifully, Hamlet revenge," though Donne does not mention this powerful witness. Instead he produces the Furies, who are "*Semper Virgines . . . ,* that is, not to be corrupted by any solicitations."⁶²

However, when the men of Malta saw that St. Paul had suffered no harm from the viper, "*They changed their minds, and said, He is a God.*" Now Donne summons Virgil, to whom he gives high praise. "*The greatest Poet layes the greatest levity and change that can be laid,*

⁶¹ The story of the murder of Aesop is in Plutarch, *De sera numinis vindicta*, XII.

⁶² The proverb "*Semper Virgines Furiae*" is quoted and explained by Lilius Gregorius Gyraldus, *De deis gentium* (1548), p. 287, under the heading "*Furiae.*"

to this kinde of people [i.e., the populace]; ... That they change even from one extreame to another; *Scinditur incertum studia in contraria vulgus.*⁶³ ... Neither was that Poet ever bound up by his words, that hee should say *In contraria*, because a milder, or more modified word would not stand in his verse; but hee said it, because it is really true."

Virgil is followed by Polybius, "a good Statesman," whom Donne knew probably in a Latin translation.

Polybius sayes, That the people are naturally as the Sea; naturally smooth, and calme, and still, and even; but then naturally apt to be moved by influences of Superiour bodies; and so the people apt to change by them who have a power over their affections, or a power over their wils. So, sayes he, the Sea is apt to be moved by stormes and tempests; and so, the people apt to change with rumors and windy reports. So, the Sea is moved, So the people are changed, says *Polybius*.⁶⁴

From Dio Cassius, Donne produces the story of Cleander, a favourite of the Emperor Commodus, who handed him over to the mob in a time of dearth, with the result that he was torn in pieces.⁶⁵

Among other classical authorities Donne quotes Tacitus;⁶⁶ Hesiod, who said that there were thirty thousand divine beings;⁶⁷ Cicero, who mentioned that a temple was erected to the Goddess of Fever;⁶⁸ the philosopher Chrysippus, who taught men to worship Divine Necessity as God; and Zeno, who "presented God to the world, in the notion and apprehension of *Divina lex*."

We have no clue to the reason which induced Donne to produce this formidable catalogue of classical authorities as witnesses to the almost universal belief in God or gods, and in divine justice overtaking the shedder of blood. The fact that he probably collected most of his quotations from some classical compendium does not explain why in this particular sermon he should have gone to a source so dif-

⁶³ *Aeneid*, II, 39. In *Fifty Sermons*, p. 273, Donne calls Virgil "the King of the Poets," and quotes *Aen.* VI, 727. He possessed a copy of an Italian version of the *Aeneid* by Giovanpaolo Vasio, but his quotations from Virgil were taken always, as we should expect, from the Latin.

⁶⁴ P. 325. This is a fairly close translation of Polybius, XI, xxix, 9.

⁶⁵ *Historia romana*, LXX, ii, 12-13.

⁶⁶ "Contemptu famæ contemnuntur et virtutes, was so well said by Tacitus, as it is pity S. Augustine said it not." See *Annales*, IV, 38.

⁶⁷ *Works and Days*, 252-253.

⁶⁸ *De natura deorum*, III, xxv.

ferent from his usual patristic reading. Had he been discussing these matters with some friend like George Herbert whose classical learning was better than his own? It was during these last years of Donne's life that he learned to depend on the younger friends and scholars who looked up to him with admiration and whose poetry was influenced by his example. Herbert and Henry King are the most eminent of these, and Donne had a warm affection for both of them.

Sermon 15 was preached at Whitehall on February 20, 1628/9. It was the first Friday in Lent, Donne's "old constant day." This is a more prosaic sermon than the beautiful discourse which he had delivered on the first Friday in Lent a year previously, but it is vigorous and well adapted to the court to which it was addressed. Donne took as his text the words of St. James, "So speak ye, and so Do, as they that shall be Judged by the law of Liberty." He reminded his hearers that as members of the Court they had special privileges and, in consequence, special responsibilities. He urged on them careful speech,

... for, though there may be a great sin in silence, a great prevarication in not speaking in a good cause, or for an oppressed person; yet the lowest voice in a Court, whispering it self, speaks aloud, and reaches far; and therefore, here is onely a rule to regulate our speech, *Sic loquimini*, So speak ye.... So the Court is alwayes under judgement enough. Every discontented person that hath miss'd his preferment, though he have not merited it; every drunkard that is over-heat, though not with his own wine; every conjecturing person, that is not within the distance to know the ends, or the ways of great Actions, will Judge the highest Counsels, and execution of those Counsels.⁶²

From this recommendation of prudence Donne moves to a higher plane. Those who occupy high position must remember that the Image of God is in all men, and must strive to imitate the divine example:

So speak you to Gods Images, to Men of condition inferior to your selves; for they also are Images of God, as you are.

And this is truely, most literally the purpose of the Apostle here, That you under-value no Man for his outward appearance; That you over-value no man for his goodly apparel, or Gold Rings; That you say not to a poor man, *Stand thou there*; or if you admit him to sit, *Sit here under my footstool*. But it is a precept of Accessibleness, and of Affability; Affability, that is, A civility of the City of God, and a Courtship of the Court of

⁶² Pp. 336-337.

heaven, to receive other Men, the Images of God, with the same easiness that God receives you. God stands at the Door, and knocks, and stays our leisure, to see if we will open, and let him in: Even at the door of his Beloved, he stood, and *knocked, till his head was filled with dew, and his locks with the drops of the night.* But God puts none of us to that, to which he puts himself, and his Christ: But, *Knock, says he, and it shall be opened unto you;* No staying at the door, opened as soon as you knock.⁷⁰

The next few sermons show that Donne had regained his vigour. Though there are long prosaic passages, there is also the note of poetry in them. Donne's vision took a wider sweep, and he planned his discourses as poems. For the sermon (No. 16) preached on Easter Day, 1629, he chose an unusual text from the book of *Job*. This is a book for which he had a poet's love, on account of its high poetical quality, and he drew on it much more frequently than most preachers do. He took his text from the fine passage in the fourth chapter, where Eliphaz the Temanite describes the vision which he beheld at dead of night:

Fear came upon me, and trembling,
which made all my bones to shake.

Then a spirit passed before my face:
the hair of my flesh stood up.

It stood still, but I could not discern the form thereof:
an image was before mine eyes.

There was silence, and I heard a voice, saying,

Shall mortal man be more just than God?
shall a man be more pure than his Maker?

Behold, he put no trust in his servants;
and his Angels he charged with folly.

How much less in them that dwell in houses of clay,
whose foundation is in the dust,
which are crushed before the moth?

They are destroyed from morning to evening:
they perish for ever, without any regarding it.

⁷⁰ Pp. 340-341.

Donne admits that Eliphaz was a "prophane person," no Israelite, but an alien, who could hardly be considered as an authority on things divine. Nevertheless he maintains that the vision was a true one, and its message was divine. Even the Angels possess no inherent righteousness or immortality of their own, so how much less can mortal man claim to be pure before God? It is this sense of utter human inadequacy before the Eyes of God which gives the sermon its force. It is arranged in a series of paragraphs⁷¹ at the end of which the text, which in the Hebrew is itself a line of poetry, is repeated as a refrain varying slightly from stanza to stanza. Though much of the matter is prosaic, dealing with the nature of angels, this refrain binds the sermon together, and suggests a poetic quality in its underlying conception.

Truly to me, this consideration, That as his mercy is new every morning, so his grace is renewed to me every minute, . . . That the eye of God is open upon me, though I winke at his light, and watches over me, though I sleep, That God makes these returns to my soule, and so studies me in every change, this consideration, infuses a sweeter verdure, and imprints a more chearefull tincture upon my soule, then any taste of any one Act, done at once, can minister unto me. God made the Angels all of one naturall condition, in nature all alike; and God gave them all such grace, as that thereby they might have stood; and to them that used that grace aright, he gave a farther, a continual succession of grace, and that is their Confirmation; Not that they cannot, but that they shall not fall; not that they are safe in themselves, but by Gods preservation safe; for, otherwise, *He puts no trust in those Servants, and those Angels he charges with folly.*⁷²

In the last three paragraphs the refrain is discarded, and Donne turns from the vision of Eliphaz to the clearer revelation of God in Christ. He remembers that with the Lord there is mercy, and with Him is plenteous redemption. He offers to all his hearers the salvation which he himself has received. He rejoices in the multitude of those that shall be saved, and takes up into his own prose the great phrases of the *Te Deum*, which on Easter Day the Church sings with renewed gladness after the silence and austerity of Lent. "There is not only one Angel, a *Gabriel*; But to thee all Angels cry aloud; and

⁷¹ Not every paragraph ends in this way, but there are nine paragraphs which conclude with the refrain.

⁷² P. 368.

Cherubim, and Seraphim, are plurall terminations; many Cherubs, many Seraphs in heaven. There is not only one Monarchall Apostle, a *Peter*, but *The glorious company of the Apostles praise thee*. There is not onely a Proto-Martyr, a *Stephen*, but *The noble army of Martyrs praise thee*.⁷³

Finally he returns to one of his favourite books, the *Revelation of St. John*, and recalls another vision which had been in his mind for years—that in which St. John on the Isle of Patmos saw the four angels standing “at the round world’s imagin’d corners,” and then the great multitude that no man could number of the redeemed from every nation and kindred,

The key of David opens, and no man shuts. The Son of *David*, is the key of *David*, Christ Jesus; He hath opened heaven for us all; let no man shut out himself, by diffidence in Gods mercy, nor shut out any other man, by overvaluing his own purity, in respect of others. . . . That so . . . that multitude . . . which no man can number, of all Nations, and Kindreds, and People, and tongues, may enter with that acclamation, *Salvation to our God, which sitteth upon the Throne, and to the Lamb for ever*. And unto this City of the living God, the heavenly Jerusalem, and to the innumerable company of Angels, to the generall assembly, and Church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Iesus the Mediator of the new covenant, and to the blood of sprinkling, that speaks better things then that of Abel, Blessed God bring us all, for thy Sons sake, and by the operation of thy Spirit. *Amen.*

In this volume we see the transition from what we may call Donne’s middle period as a preacher to his third or final period. During the early years of his ministry and whilst he held the readership at Lincoln’s Inn, his sermons were apt to be severely logical, without much rhetorical ornament, and his imagery was largely, though not exclusively, drawn from his knowledge of the law. During the first few years of his life as Dean of St. Paul’s he preached the majority of his finest sermons. Logic still has a place, and gives backbone to his discourses, but he has become a great orator, who uses every rhetorical device at his command. His style is rich and flexible, and is ornamented by imagery drawn from nature and from a wide experience of life. In the final stage, during the last years as Dean of St. Paul’s,

we see Donne becoming an old man, given to constant repetition, but still the orator, capable of magnificent perorations, and of passages of sustained beauty. Moreover, in these later sermons, he returns in some respects to the themes of earlier days. As a young poet he had written of dreams and had used symbols. The dreams had been of love, but now they are the dreams of the poets of the Old Testament, which embodied their visions of God. Donne dwells on Jacob's dream in the wilderness, of the ladder set up from earth to heaven, or on the vision of Eliphaz the Temanite, a wild man of the wilderness. His prose is shot through with gleams of poetry, as he meditates on death and on the vision of God enjoyed by the blessed. Some of the sermons are disappointing, but others have a queer haunting beauty, an excellent strangeness which makes them memorable. They are full of symbolism and ambiguity, so that one should read them again and again in order to discover their full meaning.

Nos. 7 and 16 of this volume are examples of this type of sermon, but there are others which, though prosaic on the whole, have an occasional flash of poetry. Thus No. 3, a perverse and morbid sermon, contains nevertheless the short prose poem which is quoted on p. 10. While the sermons of Volumes VI and VII are technically better than those of the present volume, we find in the latter quite as many, perhaps more, examples of that quickening power of the imagination which distinguishes the poet, and enables him to create something which has an individual form and shape of its own.

The Sermons



THE OLD CHURCH OF ST. DUNSTAN'S IN THE WEST,
WHICH WAS PULLED DOWN AND REBUILT IN 1829.

From an engraving in *Views exhibiting the
Exterior and Interior of St. Dunstan's*, by
the Reverend J. F. Denham, London [1829].

Number 1.

*Preached at S. Dunstanes
upon Trinity-Sunday. 1627.*

REV. 4.8. *AND THE FOURE BEASTS HAD EACH
OF THEM SIXE WINGS ABOUT HIM, AND
THEY WERE FULL OF EYES WITHIN; AND
THEY REST NOT DAY AND NIGHT, SAYING,
HOLY, HOLY, HOLY, LORD GOD ALMIGHTY,
WHICH WAS, AND IS, AND IS TO COME.*

THESE WORDS are part of that Scripture, which our Church hath appointed to be read for the Epistle of this day. This day, which besides that it is the Lords day, the Sabbath day, is also especially consecrated to the memory, and honour of the whole Trinity. The Feast of the Nativity of Christ, *Christmas* day, which S. Chrysostome calls *Metropolin omnium festorum*, The Metropolitane festivall of the Church, is intended principally to the honour of the *Father*, who was glorified in that humiliation of the Son, that day, because in that, was laid the foundation, and first stone of that house and Kingdome, in which God intended to glorifie himselfe in this world, that is, the Christian Church. The Feast of *Easter* is intended principally to the honour of the *Son* himselfe, who upon that day, began to lift up his head above all those waters which had surrounded him, and to shake off the chaines of death, and the grave, and hell, in a glorious Resurrection. And then, the Feast of *Pentecost* was appropriated to the honour of the *Holy Ghost*, who by a personall falling upon the Apostles, that day, enabled them to propagate this Glory of the Father, and this death, and Resurrection of the Son, to the ends of the world, to the ends in Extention, to all places, to the ends in Duration, to all times.

Now, as S. *Augustine* sayes, *Nullus eorum extra quemlibet eorum est*, Every Person of the Trinity is so in every other person, as that you cannot think of a Father, (as a Father) but that there falls a Son into the same thought, nor think of a person that proceeds from others, but that they, from whom he, whom ye think of, proceeds, falls into the same thought, as every person is in every person; And as these three persons are contracted in their essence into one God-head, so the Church hath also contracted the honour belonging to them, in this kinde of Worship, to one day, in which, the Father, and ³⁰ Son, and Holy Ghost, as they are severally, in those three severall dayes, might bee celebrated joyntly, and altogether. It was long before the Church did institute a particular Festivall, to this purpose. For, before, they made account, that that verse, which was upon so many occasions repeated in the Liturgy, and Church Service, (*Glory be to the Father, and to the Son, and to the Holy Ghost*) had a convenient sufficiency in it, to keep men in a continuall remembrance of the Trinity. But when by that extreame inundation, and increase of Arians, these notions of distinct Persons in the Trinity, came to be obliterated, and discontinued, the Church began to refresh her selfe, ⁴⁰ in admitting into the formes of Common Prayer, some more particular notifications, and remembrances of the Trinity; And at last, (though it were very long first, for this Festivall of this *Trinity-Sunday*, was not instituted above foure hundred yeares since) they came to ordaine this day. Which day, our Church, according to that peacefull wisedome, wherewithall the God of Peace, of Unity, and Concord, had inspired her, did, in the Reformation, retaine, and continue, out of her generall religious tendernes, and holy loathnesse, to innovate any thing in those matters which might bee safely, and without superstition continued and entertained. For our Church, in ⁵⁰ the Reformation, proposed not that for her end, how shee might goe from Rome, but how she might come to the Truth; nor to cast away all such things as Rome had depraved, but to purge away those deprivations, and conserve the things themselves, so restored to their first good use.

Livisio

For this day then, were these words appointed by our Church; And therefore we are sure, that in the notion, and apprehension, and construction of our Church, these words appertaine to the Trinity. In

them therefore we shall consider, first what, these foure creatures were, which are notified, and designed to us, in the names, and figures of *foure Beasts*; And then, what these foure creatures did; Their Persons, and their Action will be our two Parts of this Text. In each of which we shall have three Branches; In the first these, first, simply who they were; And then, their qualification as they are furnished with wings, *Each of them had sixe wings*; And then lastly, in that first Part, what is intended in their eyes, for, *They were full of eyes within*; And in these three, we shall determine that first Part, The Persons. And then in the second, our first Branch will be, Their Alacrity, their ingenuity, their free and open profession of their zeale to Gods Service; They did it, sayes the Text, *Dicentes, Saying, Publishing, Declaring, without disguises or modifications.* And our second Branch, Their Assiduity, That which they did, they did incessantly, *They ceased not day nor night*, sayes our Text; No occasionall emergencies, no losse, no trouble interrupted their zeale to Gods service. And then the last is, that that which they did, first with so much ingenuity, and then with so much assiduity, first so openly, and then so constantly, was the celebration of the Trinity, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come*; Which is the intire body of the Christian Religion; That they profest openly, and constantly, all the parts of their Religion, are also the three Branches, in which we shall determine our second Part, Their Action.

First then, for our first Branch, in our first Part, the Persons intended in these foure creatures, the Apostle sayes, *Whatsoever things are written afore time, are written for our learning*; But yet, not so for our learning, as that we should think alwaies to learne, or alwaies to have a cleare understanding of all that is written; for it is added there, *That we, through patience, and comfort of the Scriptures, might have hope*; Which may well admit this Exposition, that those things which we understand not yet, we may hope that we shall, and we must have patience till we doe. For there may be many places in Scripture, (especially in Propheticall Scripture) which, perchance, the Church of God her selfe, shall not understand, till those Prophe-
sies be fulfilled, and accomplished. In the understanding of this place, what, or who these foure creatures are, there is so much difficulty, so much perplexity, as that amongst the interpretations of very Learned,

1 Part
Persons
Rom. 15.4

and very Reverend, and very pertinent Expositors, it is easie to collect thirty severall opinions, thirty severall significations of these foure creatures.

The multiplicity of these Interpretations intimates thus much, that that man that believes the Trinity, can scarce turne upon any thing, ¹⁰⁰ but it assists, and advances, and illustrates that belief; As diverse from one another as their thirty Expositions are, they all agree, that be our foure creatures what they will, that which they doe, is to celebrate the Trinity; He that seeks prooфе for every mystery of Religion, shall meet with much darknesse; but he that beleeves first, shall finde every thing to illustrate his faith. And then, this multiplicity of Interpretations intimates thus much more, That since wee cannot give *Sensum adæquatum*, Any such Interpretation of these foure creatures, but that another, as probable as it, may be given, it may be sufficient, and it is best, (as in all cases of like intricacy) to choose such a sense, ¹¹⁰ as may most advance the generall purpose, and intention of the place; which is, in this place, The celebration of the Trinity.

So therefore we shall doe. And considering that amongst these manifold Expositors, some binde themselves exactly, rigidly, superciliously, yea superstitiously to the number of *foure*, and that therefore these *foure Creatures* must necessarily signifie something, that is limited in the number of *foure*, no more, no lesse, (either the foure Monarchies, or the foure Patriarchs, or the foure Doctors of the Church, or the foure Cardinall Vertues, or the foure Elements, or the foure Quarters of the World, into all which, and many more such, ¹²⁰ rather Allusions, then Interpretations, these various Expositors have scattered themselves) And then considering also that divers others of these Expositors out of a just observation, That nothing is more ordinary in this Book of the Revelation, then by a certaine and finite number, to designe and signifie an uncertaine and infinite, (for, otherwise when we are told, *that there were twelve thousand sealed of every Tribe*, wee should know the certaine number of all the Jews that were saved, which certainly is not S. Johns purpose in that place; but in the greatnessse of that number, to declare the largenesse of Gods goodnesse to that people) considering I say, that divers of these ¹³⁰ Expositors, have extended their interpretation beyond the number of *foure*, we make accompt that we do best, if we do both; if we stop

upon the number of *four*, and yet passe on to a greater number too. And so wee shall well do, if we interpret these *four* *Creatures*, to bee first and principally the *four* *Euangelists*, (and that is the most common Interpretation of the Ancients) and then enlarge it to all the Ministers of the Gospell, which is (for the most part) the Interpretation of the Later men. So then, the action being an open and a continuall profession of the whole Christian Religion, in the celebration of the Trinity, which is the distinctive Character of a Christian,
¹⁴⁰ the persons that doe this, are all they that constitute the Hierarchy, and order of the Church; All they that execute the Ministry, and dispensation of the Gospell; which Gospel is laid downe, and settled and established radically in the *four* *Euangelists*; All they are these *four* *Creatures*. And farther we need not carry this first branch, which is the Notification of these persons; for, their Qualification is the larger consideration.

And before we come to their Qualification, in the text, first, as they are said to have *six wings*, and then as they are said to be full of eyes, we look upon them, as they are formed, and designed to us, in the
¹⁵⁰ verse immediately before the text; where, the *first* of these *four* *Creatures* hath the face of a *Lion*, the *second* of a *Calfe*, or an *Oxe*, the *third* of a *Man*, and the *fourth* of an *Eagle*. Now, *Quatuor animalia sunt Ecclesie Doctores*, sayes S. *Ambrose*; These *four* *Creatures* are the Preachers of the Gospell; that we had established afore; But then, we adde with S. *Ambrose*, *Eandem significationem habet primum animal, quod secundum, quod tertium, quod quartum*; All these *four* *Creatures* make up but one *Creature*; all their qualities concurre to the Qualification of a Minister; every Minister of God is to have all, that all *four* had; the courage of a *Lion*, the laborious-
¹⁶⁰ ness of an *Oxe*, the perspicuity and cleare sight of the *Eagle*, and the humanity, the discourse, the reason, the affability, the appliableness of a *Man*. S. *Dionys* the *Areopagite* had the same consideration as S. *Ambrose* had, before him. He imprints it, he expresses it, and extends it thus; *In Leone vis indomabilis*; In every Minister, I looke for such an invincible courage, as should be of prooфе, against Persecution, (which is a great) and against Preferment, which is a greater temptation; that neither Feares, nor Hopes shake his constancy; neither his Christian constancy, to stagger him, nor his Ministeriall constancy,

to silence him; For this is *Vis indomabilis*, the courage required in
¹⁷⁰ the Minister as he is a *Lion*. And then saies that Father; *In Bove vis salutaris*, In every Minister, as he is said to be an *Oxe*, I looke for labour; that he be not so over-growne, nor stall-fed, that he be thereby lazie; He must labour; And then, as the labour of the Oxe is, his labour must be employed upon usefull and profitable things, things that conduce to the clearing, not the perplexing of the understanding; and to the collecting, the uniting, the fixing, and not the scattering, the dissolving, the pouring out of a fluid, an unstable, an irresolved conscience; things of edification, not speculation; For this is that *Vis salutaris*, which we require in every Minister; that he labour at the
¹⁸⁰ Plough, and plough the right ground; that he Preach for the saving of soules, and not for the sharpning of wits. And then againe, *In Aquila vis speculatrix*; As the Minister is presented in the notion and quality of an *Eagle*, we require both an Open eye, and a Piercing eye; First, that he dare looke upon other mens sins, and be not faine to winke at their faults, because he is guilty of the same himselfe, and so, for feare of a recrimination, incurre a prevarication; And then, that he be not so dim-sighted, that he must be faine to see all through other mens spectacles, and so preach the purposes of great men, in a factious popularity, or the fancies of new men, in a Schismaticall singularity; but, with the Eagle, be able to looke to the Sun; to looke upon the constant truth of God in his Scriptures, through his Church; For this is *Vis speculatrix*, the open and the piercing eye of the Eagle. And then lastly, *In homine vis ratiocinatrix*; As the Minister is represented in the notion and quality of a *Man*, we require a gentle, a supple, an appliable disposition, a reasoning, a perswasive disposition; That he doe not alwaies, presse all things with Authority, with Censures, with Excommunications; That he put not all points of Religion, alwaies upon that one issue, *Quicunque vult salvus esse*, If you wil be saved, you must beleeve this, all this, and
¹⁹⁰ *Qui non crediderit, damnabitur*, If you doubt of this, any of this, you are infallibly, necessarily damned; But, that he be also content to descend to mens reason, and to worke upon their understanding, and their naturall faculties, as well as their faith, and to give them satisfaction, and reason (as far as it may be had) in that which they are to beleeve; that so as the Apostle, though he had authority to com-

[2 Cor. 5.20]

mand, yet did *Pray them in Christ's stead to be reconciled to God,* So the Minister of God, though (as he is bound to doe) he doe tell them what they are bound to beleeve, yet he also tels them, why they are to beleeve it; for this is *Vis ratiocinatrix*, The holy gentlenesse
²¹⁰ and appliablenesse, implied in that forme of a Man.

And so you have this Man composed of his foure Elements; this Creature made of these foure Creatures; this Minister made of a Lion, an Oxe, an Eagle, and a Man; For, no one of these, nor all these, but one, will serve; the Lion alone, without the Eagle, is not enough; it is not enough to have courage and zeale, without cleare sight and knowledge; Nor enough to labour, except we apply our selves to the capacity of the hearer; All must have all, or else all is disordered; Zeale, Labour, Knowledge, Gentlenesse.

Now besides these generall qualifications, laid downe as the foundation of the text, in the verse before it, in the text it selfe these foure Creatures, being first the foure Euangelists, and consequently, or by a just and faire accommodation, all the Preachers of the Gospell, which limit themselves in the doctrine laid downe in the foure Euangelists, have also *wings* added unto them; Wings, first for their owne behoofe and benefit, and then, wings for the benefit and behoofe of others. They have wings to raise themselves from the earth; that they doe not entangle themselves in the businesses of this World; but still to keepe themselves upon the wing, in a Heavenly conversation, ever remembraunce that they have another Element, then Sea or Land,
²²⁰ as men whom Christ Jesus hath set apart, and in some measure made mediatours betweene him, and other men, as his instruments of their salvation. And then as for themselves, so have they wings for others too, that they may be alwaies ready to succour all, in all their spirituall necessities. For as those words are well understood by many of the Ancients, *To the Woman were given two wings of an Eagle*, that is, to the Church were given able and sufficient Ministers, to carry and convey her over the Nations: So are those words which are spoken of God himself, appliable to his Ministers, that first, *The Eagle stirreth up her nest*, The Preacher stirres and moves, and agitates the
²³⁰ holy affections of the Congregation, that they slumber not in a senselesnesse of that which is said, *The Eagle stirreth up her nest*, and then as it is added there, *She fluttereth over her young*; The Preacher

Aλε

Revel. 12.14

Deut. 32.11

makes a holy noise in the conscience of the Congregation, and when hee hath awakened them, by stirring the nest, hee casts some claps of thunder, some intimidations, in denouncing the judgements of God, and he flings open the gates of Heaven, that they may heare, and look up, and see a man sent by God, with power to infuse his feare upon them; *So she fluttereth over her young*; but then, as it followes there, *She spreadeth abroad her wings*; she over-shadowes them, she
²⁵⁰enwraps them, she armes them with her wings, so as that no other terror, no other fluttering but that which comes from her, can come upon them; The Preacher doth so infuse the feare of God into his Auditory, that first, they shall feare nothing but God, and then they shall feare God, but so, as he is God; and God is Mercy; God is Love; and his Minister shall so spread his wings over his people, as to defend them from all inordinate feare, from all suspition and jealousie, from all diffidence and distrust in the mercie of God; which is farther exprest in that clause, which followes in the same place, *She taketh them and beareth them upon her wings*; when the Minister hath
²⁶⁰awakened his flocke by the stirring of the nest, and put them in this holy feare, by this which the Holy Ghost cals a Fluttering; and then provided, by spreading his wings, that upon this feare there follow not a desperation; then he sets them upon the top of his best wings, and shewes them the best treasure that is committed to his Stewardship, hee shewes them Heaven, and God in Heaven, sanctifying all their crosses in this World, inanimating all their worldly blessings, rayning downe his blood into their emptinesse, and his balme into their wounds, making their bed in all their sicknesse, and preparing their seate, where he stands soliciting their cause, at the right hand of
²⁷⁰his Father. And so the Minister hath the wings of an Eagle, that every soule in the Congregation may see as much as hee sees, that is, a particular interest in all the mercies of God, and the merits of Christ.

Job 9.26 So then, these Ministers of God have that double use of their Eagles wings; first, *Vt volent ad escam*, (as it is in *Job*) that they may flie up to receive their own food, their instructions at the mouth and word of God; And then, *Vt ubi cadaver sit, ibi statim adsit*, (as it is in *Job* also) where the dead are, they also may be; That where any lie, *Pro mortuis*, (as S. Paul speaks) *for dead*, as good as dead, ready to die, upon their death-bed, they may be ready to assist them, and to min-

Job 39.30

1 Cor. 15.29

²⁸⁰ ister spirituall Physick, opportunely, seasonably, proportionably to their spirituall necessities; That they may powre out upon such sick soules, that name of *Iesus*, which is *Oleum effusum*, An oyle, and a balme, alwaies powring, and alwaies spreading it selfe upon all greene wounds, and upon all old sores; That they may minister to one in his hot and pestilent presumptions, an Opiat, of Christs *Tristis anima*, A remembrance, that even Christ himself had a sad soule towards his death, and a *Quare dereliquisti*, some apprehension, that God, though his God, had forsaken him. And that therefore, no man, how righteous soever, may presume, or passe away without feare and

[Cant. 1.3]

²⁹⁰ trembling; And then, to minister to another, in his Lethargies, and Apoplexies, and damps, and inordinate dejections of spirit, Christs cordials, and restoratives, in his *Clarifica me Pater*, In an assurance, that his Father, though he have laid him downe here, whether in an inglorious fortune, or in a disconsolate bed of sicknesse, will raise him, in his time, to everlasting glory. So these Eagles are to have wings, to flie *Ad cadaver*, to the dead, to those that are so dying a bodily death, and also, where any lie dead in the practise and custome of sinne, to be industrious and earnest in calling them to life againe, so as Christ did *Lazarus*, by calling aloud; Not aloud in the

[Mat. 26.38]

[Mat. 27.46]

³⁰⁰ eares of other men, so to expose a sinner to shame, and confusion of face, but aloud in his own eares, to put home the judgments of God, thereby to plough and harrow that stubborn heart, which will not be kneaded, nor otherwise reduced to an uprightnesse. For these uses, to raise themselves to heavenly contemplations, and to make haste to them that need their assistance, the Ministers of God have wings; wings of great use; especially now, when there is *Coluber in via*, A snake in every path, a Seducer in every house; When as the Devill is busie, because he knows his time is short, so his instruments are busie, because they thinke their time is beginning againe; therefore

[Joh. 17.5]

³¹⁰ the Minister of God hath wings.

[Joh. 11.43]

[Gen. 49.17]

And then, their wings are numbred in our Text; They have *six wings*. For by the consent of most Expositors, those whom S. *John* presents in the figure of these *four Creatures* here, and those whom the Prophet *Esay* cals *Seraphim*, are the same persons; The same Office, and the same Voice is attributed unto those *Seraphim* there, as unto these *four Creatures* here; Those as well as these, spend their

Sex alæ

Esa. 6.2

time in celebrating the Trinity, and in crying *Holy, Holy, Holy.* The Holy Ghost sometimes presents the Ministers of the Gospel, as *Seraphim* in glory, that they might be knowne to be the Ministers ³²⁰ and dispensers of the mysteries and secrets of God, and to come *A latere*, From his Councell, his Cabinet, his Bosome. And then on the other side, that you might know, that the dispensation of these mysteries of your salvation, is by the hand and means of men, taken from amongst your selves, and that therefore you are not to looke for Revelations, nor Extasies, nor Visions, nor Transportations, but to rest in Gods ordinary meanes, he brings those persons down againe from that glorious representation, as the *Seraphim*, to creatures of an inferiour, of an earthly nature. For, though it be by the sight, and in the quality and capacity of those glorious *Seraphim*, that the Minister ³³⁰ of God receives his commission, and instructions, his orders, and his faculties, yet the execution of his commission, and the pursuing of his instructions towards you, and in your behalfe, is in that nature, and in that capacity, as they have the courage of the *Lyon*, the labouriousnesse of the *Oxe*, the perspicuity of the *Eagle*, and the affability of *Man*.

These winged persons then, (winged for their own sakes, and winged for yours) these Ministers of God, (thus designed by *Esay*, as heavenly *Seraphim*, to procure them reverence from you, and by *S. Iohn*, as earthly Creatures, to teach you, how neere to your selves, ³⁴⁰ God hath brought the meanes of your Salvation, in his visible, and sensible, in his appliable, and apprehensible Ordinances) are, in both places, (that of *Esay*, and this in our Text) said to have six wings; And six, to this use, in *Esay*, with two they cover their face, with two their feete, and with two they flie. They cover their face; Not all over; for then, neither the Prophet there, nor the Euangelist here, could have knowne them to have had these likenesses, and these proportions. The Ministers of God are not so covered, so removed from us, as that we have not meanes to know them. We know them by their face; that is, by that declaration which the Church hath given ³⁵⁰ of them to us, in giving them their orders, and their power over us; and we know them by their voyce; that is, by their preaching of such doctrine, as is agreeable to those Articles which we have suckt in from our infancy. The Ministers face is not so covered with these

wings, as that the people have no meanes to know him; For his calling is manifest, and his doctrine is open to proofe and tryall: But they are said to cover their face, because they dare not looke confidently, they cannot looke fully upon the majesty of the mysteries of God. The Euangelists themselves, and they that ground their doctrine upon them, (all which together, as we have often said, make up these foure ³⁶⁰ persons, whom *Esay* cals *Seraphim*, and *S. Iohn* inferiour Creatures) have not seene all that belongs to the nature and essence of God, not all in the attributes and properties of God, not all in the decrees and purposes of God, no, not all in the execution of those purposes and decrees; we do not know all that God intends to do; we do not know all that God intends in that which he hath done. Our faces are covered from having seene the manner of the eternall generation of the Sonne, or of the eternall proceeding of the Holy Ghost, or the manner of the presence of Christ in the Sacrament. The Ministers of God are so far open-faced towards you, as that you may know them, ³⁷⁰ and try them by due meanes to be such; and so far open-faced towards God, as that they have seene in him and received from him, all things necessary for the salvation of your soules; But yet, their faces are covered too; some things concerning God, they have not seene themselves, nor should goe about to reveale, or teach to you.

And it is not onely their faces that are covered, but their feet too. Their covered faces are especially directed to God; denoting their modesty in forbearing unrevealed mysteries: Their covered feet are especially directed to you; They should not be curious in searching into all Gods actions, nor you in searching into all theirs; Their waies, ³⁸⁰ their actions, their lives, their conversations should not be too curiously searched, too narrowly pried into, too severely interpreted by private men, as they are but such, because, in so doing, the danger and the detriment is thus far likely to fall upon your selves, that when the infirmities of the Minister, and your infirmities, that is, their faults, and your uncharitable censures of their faults, meet together, that may produce this ill effect, that personall matters may be cast upon the ministeriall function, and so the faults of a Minister be imputed to the Ministry; and by such a prejudice, and conceit of one mans ill life, you may lose the taste and comfort of his, and per- ³⁹⁰ chance of others good Doctrine too. *All that is covered shall be made*

[Mat. 10.26]

manifest, sayes Christ; You shall know all their faults, and you shal know them then, when it shall most confound them, and least in-danger you, when it shall aggravate their torment, and do you no harme; that is, at the day of Judgement. In the meane time, because it might hurt you to know their faults, God hath covered their feet so far, as that he would not have your looking upon their feet, divert you from depending upon their mouths, as long as by his permission they sit in *Moses* chaire, and execute Gods Commission. If they imploy their middle wings, which were ordained for them to flie withall,
⁴⁰⁰ if they do their duties in breaking the bread of life, and dispensing the Word and Sacraments, and assisting the sicke in body, and sicke in soule, though God have, in part, covered their faces, that is, not imparted to them such gifts, or such an open sight into deep points, as perchance you desire, yet he hath covered their feet too; he hath for your sakes removed their faults from your survey, as you are but private men. Take the benefit of their two middle wings, their willingnesse to assist you with their labours, and in their other foure wings, be not too curious, too censorious, too severe, either their face-wings, that is, the depth of their learning, or their feet-wings, that is,
⁴¹⁰ the holinesse of their lives.

*Singuli
senas*

They have six wings to these severall purposes; and *singuli senas*, sayes our Text, *every one of them hath six wings*. For, for the first couple, the face-wings, howsoever some of the Ministers of God have gifts above their fellowes, howsoever they have gained the names of *Doctores Seraphici*, and *Doctores illuminati*, (with which titles they abound in the Roman Church) yet their faces are in part covered, they must not think they see all, understand all; The learnedst of all hath defects, even in matter of learning. And for the second couple, the feet-wings, howsoever some may make shift for the reputation of
⁴²⁰ being more pure, more sanctified then their fellowes, yet the best of them all need a covering for their feet too; All their steps, all their actions will not endure examination. But for the last couple, however there may be some intimation given of a great degree of perfection in matter of knowledge, and in matter of manners, (for in those creatures which are mentioned in the first of *Ezekiel* (which also signifie the Ministers of God) there are but foure wings spoken of, so that there are no face-wings, they have an abundant measure of

learning and knowledge, And the Cherubim (which may also signifie the same persons) have but two wings, no covering upon face or feet; ⁴³⁰ to denote, that some may be without any remarkable exception in their doctrine, and in their manners too) yet for the last couple, the two middle wings, by which they fly, and addresse themselves to every particular soule that needs their spirituall assistance, the Ministers of God are never in any figure but represented. Better they wanted face-wings, and feet-wings, (discretion to cover either their insufficiency in knowledge, or their infirmity in manners) then that they should want their middle-wings, that is, a disposition to apply themselves to their flock, and to be alwayes ready to distribute the promises of God, and the seals of his promises, the Word and Sacraments, ⁴⁴⁰ amongst them. And this may be conveniently intended in their *wings*.

Now as they were *Alati*, they were *Oculati* in our Text; They have *eyes* as well as *wings*; They fly, but they know whither they fly. In the doctrine of Implicite Obedience in the Roman Church, To beleeve as the Church beleeves, or as that Confessor which understands not what the Church beleeves, makes you beleeve the Church beleeves, In their doctrine of that which they call Blind Obedience, that is, to pursue and execute any commandement of any superiour, without any consideration; In both these there are wings enow, but ⁴⁵⁰ there are no eyes: They fly from hence to Rome, and Roman Jurisdic-
tions, and they fly over hither againe, after Statutes, after Proclama-
tions, after Banishments iterated upon them; So that here are wings
enow, but they lack those eyes by which they should discerne be-
tweene Religion and Rebellion, betweene a Traytor and a Martyr. And
to take our consideration from them, and reflect upon our selves,
They that fly high at matter of mysterie, and leave out matter of
edification, They that fly over Sea for plat-formes of discipline, and
leave out that Church that bred them, They that fly close to the
service of great mens affections and purposes, and doe the work of
⁴⁶⁰ God coldly, and faintly, They may be *Alati*, but they are not *Oculati*,
They may fly high, and fly fast, and fly far, and fly close in the wayes
of preferment, but they see not their end; Not onely not the end that
they shall come to, but not the end that they are put upon; not onely
not their owne ends, but not their ends whose instruments they are.

Oculi

Those birds whose eyes are cieled, and sowed up, fly highest; but they are made a prey: God exposes not his servants to such dangers; He gives them wings, that is, meanes to doe their office; but eyes too, that is, discretion and religious wisdome how to doe it.

Pleni

And this is that which they seeme to need most, for their wings ⁴⁷⁰ are limited, but their eyes are not; *Six wings, but full of eies*, sayes our Text. They must have eyes in their tongues; They must see, that they apply not blindly and inconsiderately Gods gracious promises to the presumptuous, nor his heavy judgements to the broken hearted. They must have eyes in their eares; They must see that they harken neither to a superstitious sense from Rome, nor to a seditious sense of Scriptures from the Separation. They must have eyes in their hands; They must see that they touch not upon any such benefits or rewards, as might bind them to any other master then to God himselfe. They must have eyes in their eyes; spirituall eyes in their bodily eyes; They ⁴⁸⁰ must see that they make a charitable construction of such things as they see other men do, and this is that fulnesse of eyes which our Text speaks of.

Intus

But then especially, sayes our Text, *They were full of eyes Within*: The fulnesse, the abundance of eyes, that is, of providence and discretion in the Ministers of God, was intimated before: In the 6. verse it was said, *That they were full of eyes before and behind*: that is, circumspect and provident for all that were about them, and committed to them. But all is determined and summed up in this, that *They were full of eyes within*. For as there is no profit at all (none to

[Mat. 16.26]

⁴⁹⁰ me, none to God) if I get all the world and lose mine own soul, so there is no profit to me, if I win other mens soules to God, and lose mine owne. All my wings shall doe me no good, all mine eyes before and behind shall doe me no good, if I have no prospect inward, no eyes within, no care of my particular and personall safety.

And so we have done with our first generall part, the Persons denoted in these foure creatures, and the duties of their ministery; in which we have therefore insisted thus long, that having so declared and notified to you our duties, you also might be the more willing to heare of your owne duties, as well as ours, and to joyne with us in ⁵⁰⁰ this Open, and Incessant, and Tottall profession of your Religion, which is the celebration of the Trinity in this acclamation, *Holy, holy,*

holy, Lord God Almighty, which is, which was, and which is to come.

To come therefore now to the second Part, and taking the foure Euangelists to be principally intended here, but secundarily the Preachers of the Gospel too, and not onely they, but in a faire exten-
sion and accommodation the whole Church of God, first we noted their Ingenuitie and opennesse in the profession of their Religion, they did it *Dicentes*, Saying, declaring, publishing, manifesting their devo-
tion, without any disguise, any modification.

2 Part

¹⁰ In that song of the three Children in the Fornace, *O all ye works of the Lord, &c.* there is nothing presented speechlesse: To every thing that is there, there is given a tongue; Not onely all those creatures which have all a Beeing, but even Privations, Privations that have no Beeing, that are nothing in themselves, (as the *Night*, and *Darknesse*) are there called upon *to blesse the Lord, to praise him, and magnifie him for ever*. But towards the end of that song, you may see that service drawne into a narrower compasse; You may see to whom this speech, and declaration doth principally appertaine; For after he had called upon *Sun, and Moone, and Earth, and Sea, and Fowles, and Fishes, and Plants, and Night, and Darknesse, to praise the Lord, to blesse him, and magnifie him for ever*, Then he comes to *O ye children of men, Primogeniti Dei*, Gods beloved creatures, his eldest sons, and first-borne, in his intention; And then, *Domus Israel, O ye house of Israel*, you whom God hath not onely made men, but Christian men, not onely planted in the World, but in the Church, not onely indued with Reason, but inspired with Religion: And then again, *O ye Priests of the Lord, O ye Servants of the Lord*, those of Gods portion, not onely in the Church, but of the Church, and appointed by him to deale between him and other men: And then also, *O ye spirits and soules of the righteous*, those whom those instruments of God had powerfully and effectually wrought upon, upon those especially, those men, those Christian men, those Priests, those sanctified men, upon those he calls *to blesse the Lord, to praise him, and magnifie him for ever*. This obligation the holy Ghost laies upon us all, that the more God does for us, the more we should declare it to other men; God would have us tell him our sins; God would have us tell other men his mercies; It was no excuse for *Moses* that he was of *uncircumcised lips*; No excuse for *Ieremy*, to say, *O Lord God, behold I cannot speak*,

Dicentes

Exod. 6.12

Ier. 1.6

[Psa. 116.10] *for I am a child. Credidi, propterea locutus sum, is Davids forme of argument, I beleieve, and therefore I speake.* If thou dost not love to speak of God, and of his benefits, thou dost not beleieve in God, nor that those benefits came from him.

Remember that when thou wast a child, and presented to God in Baptisme, God gave thee a tongue in other mens mouthes, and in abled thee, by them, to establish a covenant, a contract between thy soule, and him then. And therefore since God spake to thee, when thou couldst not heare him, in the faith of the Church; since God heard thee when thou couldst not speak to him, in the mouth of thy sureties; Since that God that created thee was *Verbum*, The Word,

[Psa. 33.9] ⁵⁴⁰ (for, *Dixit, & facta sunt*, God spake, and all things were made) Since that God that redeemed thee was *Verbum*, The Word, (for *The Word was made flesh*) Since that God that sanctified thee is *Verbum*, The Word, (for therefore S. Basil calls the holy Ghost *Verbum Dei*, *quia interpres Filii*, He calls the holy Ghost the Word of God, because as the Son is the Word, because he manifests the Father unto us, so the holy Ghost is the Word, because he manifests the Son unto us, and enables us to apprehend, and apply to our selves, the promises of God in him) since God, in all the three Persons, is *Verbum*, The Word to thee, all of them working upon thee, by speaking to thee, ⁵⁵⁰ Be thou *Verbum* too, A Word, as God was; A Speaking, and a Doing Word, to his glory, and the edification of others. If the Lord open thy lips, (and except the Lord open them, it were better they were luted with the clay of the grave) let it be to shew forth his praise, and not in blasphemous, not in scurrile, not in prophane language. If the Lord open thy hand, (and if the Lord open it not, better it were manacled with thy winding sheet) let it be, as well to distribute his blessings, as to receive them. Let thy mouth, let thy hand, let all the Organs of thy body, all the faculties of thy soule, concurre in the performance of this duty, intimated here, and required ⁵⁶⁰ of all Gods Saints, *Vt dicant*, That they speak, utter, declare, publish the glory of God. For this is that Ingenuity, that Alacrity, which constitutes our first Branch. And then the second is the Assiduity, the constancy, the incessantnesse, *They rest not day nor night*.

Assiduitas

But have the Saints of God no Vacation? doe they never cease? nay, as the word imports, *Requiem non habent*, They have no Rest. Be-

loved, God himselfe rested not, till the seventh day; be thou content to stay for thy Sabbath, till thou maist have an eternall one. If we understand this, of rest meerly, of bodily rest, the Saints of God are least likely to have it, in this life; For, this life, is (to them especially, ⁸⁰ above others) a businesse, and a perplext businesse, a warfare, and a bloody warfare, a voyage, and a tempestuous voyage. If we understand this rest to be Cessation, Intermision, the Saints in heaven have none of that, in this service. It is a labour that never wearies, to serve God there. As the Sun is no wearier now, then when he first set out, six thousand yeares since; As that Angel, which God hath given to protect thee, is not weary of his office, for all thy perversenesse, so, howsoever God deale with thee, be not thou weary of bearing thy part, in his Quire here in the Militant Church. God will have low voyces, as well as high; God will be glorified *De profundis*, as well ⁹⁰ as *In excelsis*; God will have his tribute of praise, out of our adversity, as well as out of our prosperity. And that is it which is intimated, and especially intended in the phrase which followes, *Day and night*. For, it is not onely that those Saints of God who have their Heaven upon earth, doe praise him in the night; according to that of S. *Ierome*, *Sanctis ipse somnus, oratio*; and that of S. *Basil*, *Etiam somnia Sanctorum preces sunt*; That holy men doe praise God, and pray to God in their sleep, and in their dreames; nor only that which *David* speaks of, of rising in the night, and fixing stationary houres for prayer; But even in the depth of any spirituall night, in the shadow of ¹⁰⁰ death, in the midnight of afflictions and tribulations, God brings light out of darknesse, and gives his Saints occasion of glorifying him, not only in the dark, (though it be dark) but from the dark, (because it is dark.) This is a way unconceiveable by any, unexpressible to any, but those that have felt that manner of Gods proceeding in themselves, That be the night what night it will, be the oppression of what Extension, or of what Duration it can, all this retards not their zeal to Gods service; Nay, they see God better in the dark, then they did in the light; Their tribulation hath brought them to a nearer distance to God, and God to a clearer manifestation to them. And so, to their ¹¹⁰ Ingenuity, that they professe God, and their Religion openly, is added an Assiduity, that they do it incessantly; And then also, an Integrity, a Totality, that they doe not depart with, nor modifie in any Article

of their Religion; which is intirely, and totally enwrapt in this acclamation of the Trinity, (which is our third, and last Branch in this last Part) *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

Trinitas

For the Trinity it self, it is *Lux*, but *Lux inaccessibilis*; It is light, for a child at Baptisme professes to see it; but then, it is so inaccessible a light, as that if we will make naturall reason our *Medium*, to dis-

Psal. 18.11

⁶²⁰ cerne it by, it will fall within that of *David, Posuit tenebras latibulum suum*, God hath made darknesse his secret place; God, as God, will be seen in the creature; There, in the creature he is light; light accessible to our reason; but God, in the Trinity, is open to no other light, then the light of faith. To make representations of men, or of other creatures, we finde two wayes; Statuaries have one way, and Painters have another: Statuaries doe it by Substraction; They take away, they pare off some parts of that stone, or that timber, which they work upon, and then that which they leave, becomes like that man, whom they would represent: Painters doe it by Addition; Whereas the cloth,

⁶³⁰ or table presented nothing before, they adde colours, and lights, and shadowes, and so there arises a representation. Sometimes we represent God by Substraction, by Negation, by saying, God is that, which is not mortall, not possible, not moveable: Sometimes we present him by Addition; by adding our bodily lineaments to him, and saying, that God hath hands, and feet, and eares, and eyes; and adding our affections, and passions to him, and saying, that God is glad, or sorry, angry, or reconciled, as we are. Some such things may be done towards the representing of God, as God; But towards the expressing of the distinction of the Persons in the Trinity, nothing.

Gen. 22.5

⁶⁴⁰ Then when *Abraham* went up to the great sacrifice of his son, he left his servants, and his Asse below: Though our naturall reason, and humane Arts, serve to carry us to the hill, to the entrance of the mysteries of Religion, yet to possesse us of the hill it selfe, and to come to such a knowledge of the mysteries of Religion, as must save us, we must leave our naturall reason, and humane Arts at the botome of the hill, and climb up only by the light, and strength of faith.

Dimitte me quia lucescit, sayes that Angel that wrastled with *Iacob*; *Let me go, for it growes light*. If thou think to see me by day-light, sayes that Angel, thou wilt be deceived; If we think to see this mystery

Gen. 32.26

⁶⁵⁰ of the Trinity, by the light of reason, *Dimittemus*, we shall lose that hold which we had before, our naturall faculties, our reason will be perplexed, and infeebled, and our supernaturall, our faith not strengthened that way.

Those testimonies, and proofes of the Trinity, which are in the old Testament, are many, and powerfull in their direct line; But they are truly, for the most part, of that nature, as that they are rather Illustrations, and Confirmations to him that believed the Trinity before, then Arguments of themselves, able to convince him that hath no such Preconception. We that have been catechized, and brought

⁶⁶⁰ up in the knowledge of the Trinity, finde much strength, and much comfort, in that we finde, in the first line of the Bible, that *Bara Elohim, Creavit Dii, Gods created heaven and earth*; In this, that there is the name of God in the plurall, joyned to a Verb of the singular number, we apprehend an intimation of divers persons in one God; We that believe the Trinity before, finde this, in that phrase, and form of speech; The Jews, which believe not the Trinity, find no such thing. So when we finde that plurall phrase, *Faciamus hominem*, That God sayes, *Let us, us in the plurall, make man*, we are glad to finde such a plurall manner of expressing God, by the Holy

[Gen. 1.1]

⁶⁷⁰ Ghost, as may concurre with that, which we believed before; that is, divers persons in one God. To the same purpose also is that of the Prophet *Esay*, where God sayes, *Whom shall I send, or who shall goe for us?* There we discerne a singularity, one God, (*Whom shall I send?*) and a plurality of persons too, (*Who shal go for us?*) But what man, that had not been catachized in that Doctrine before, would have conceived an opinion, or established a faith in the Trinity, upon those phrases in *Moses*, or in *Esay*, without other evidence? Certainly, it was the Divine purpose of God, to reserve and keep this mystery of the Trinity, unrevealed for a long time, even from those,

[Gen. 1.26]

⁶⁸⁰ who were, generally, to have their light, and instruction from his word; They had the Law, and the Prophets, and yet they had no very clear notions of the Trinity. For, this is evident, that in *Trismegistus*, and in *Zoroaster*, and in *Plato*, and some other Authors of that Ayre, there seeme to be clearer, and more literall expressings of the Trinity, then are in all the Prophets of the old Testament. We take the reason to be, that God reserved the full Manifestation of this mystery, for the

Esay 6.8

dignifying, and glorifying of his Gospel. And therefore it is enough that we know, that they of the old Testament, were saved by the same faith in the Trinity, that we are; How God wrought that faith in ⁶⁹⁰ them, amongst whom he had established no outward meanes for the imprinting of such a faith, let us not too curiously inquire. Let us be content, to receive our light there, where God hath been pleased to give it; that is, in those places of the new Testament, which admit no contradiction, nor disputation. As where Christ saies, *Goe, and teach all Nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost.* And where it is said, *There are three that beare witnesse in heaven; The Father, the Word, and the Holy Ghost; and these three are one.* There are Obumbrations of the Trinity, in Nature, and Illustrations of the Trinity, in the old Testament; but the Declaration, ⁷⁰⁰ the Manifestation thereof, was reserved for the Gospel.

Now, this place, this Text, is in both, It is in the old, and it is in the new Testament; here, and in *Esay*; And in both places, agreed by all Expositors, to be a confession of the Trinity, in that three-fold repetition, *Holy, holy, holy.* Where (by the way) you may have use of this note; that in the first place, (in the Prophet *Esay*) we have a faire intimation, that that use of Subalternation in the service of God, of that, which we have called Antiphones, and Responsaries in the Church of God, (when in that service, some things are said or sung by one side of the Congregation, and then answered by the other, or ⁷¹⁰ said by one man, and then answered by the whole Congregation) that this manner of serving God, hath a pattern from the practise of the Triumphant Church. For there, the *Seraphim cryed to one another*, or (as it is in the Originall) *this Seraphim to this, Holy, Holy, Holy;* so that there was a voice given, and an answer made, and a reply returned in this service of God. And as the patterne is in the Triumphant Church for this holy manner of praising God, so in the practise therof, the Militant prescribes; for it hath been alwaies in use. And therefore, that religious vehemence of *Damascen*, (speaking of this kind of service in the Church in his time) may be allowed us, ⁷²⁰ *Hymnum dicemus, etsi Dæmones disrumpantur;* How much soever it anger the devil, or his devilish instruments of schisme and sedition, we wil serve God in this manner, with holy cheerefulness, with musique, with Antiphones, with Responsaries, of which we have the

Mat. 28.19

1 John 5.8

patterne from the Triumphant, and the practise from the Primitive Church.

Now as this Totality, and Integrity of their Religion which they professe, first, with an Ingenuity (openly) and then, with an Assiduity, (incessantly) hath (as it were) this dilatation, this extention of God into three Persons, (which is the character and specification of ⁷³⁰ the Christian Religion; for no Religion, but the Christian, ever inclined to a plurality of Persons in one God) so hath it also such a contracting of this infinite Power into that one God, as could not agree with any other Religion then the Christian, in either of those two essentiaall circumstances; first, that that God should be Omnipotent, and then, that he should be Eternall; *The Lord God Almighty, which was, and is, and is to come.*

All the Heathen gods were ever subordinate to one another; That which one god could not, or would not do, another would, and could; And this oftentimes, rather to anger another god, then to please ⁷⁴⁰ the party. And then there was a Surveyor, a Controller over them all, which none of them could resist, nor intreat, which was their *Fatum*, their Destiny. And so, in these subsidiary gods, these occasional gods, there could be no Omnipotence, no Almightynesse. Our God is so Omnipotent, Almighty so, as that his Power hath no limitation but his owne Will. *Nihil impossibile nisi quod non vult*, He can do whatsoever he will do; And he can do more then that; For he could have raised sons to *Abraham*, out of stones in the street.

And as their gods were not Omnipotent, so neither were they Eternall. They knew the history, the generation, the pedigree of all ⁷⁵⁰ their gods; They knew where they were born, and where they went to schoole, (as *Iustin Martyr* sayes, that *Esculapius*, and *Apollo*, their gods of Physick, learnt their Physick of *Chiron*; so that the Scholars were gods, and their Masters none) and they knew where their gods were buried; They knew their Parents, and their Uncles, their Wives and their Children, yea their Bastards, and their Concubines; so far were they from being eternall gods; But if we remit and slacken this consideration of Eternity (which is never to have had beginning) and consider only Perpetuity (which is never to have end) these gods were not capable of a perpetuall Honour, an Honour that ⁷⁶⁰ should never end. For, we see that of those three hundred several

Omnipotens

Tertul.

[Mat. 3.9]

Eternus

Iupiters, which were worshiped in the World, before Christ came, though the World abound at this day with Idolatry, yet there is not one of those Idols, not one of those three hundred *Iupiters* celebrated with any solemnity, no, not knowne in any obscure corner of the World. They were mortall before they were Gods; They are dead in their Persons: and they were mortall when they were Gods; They are dead in their Worship. In respect of Eternity (which is necessary in a God) Perpetuity is but *Mobilis Imago* (as *Plato* calls it) a faint and transitory shadow of Eternity; and *Pindarus* makes it lesse; ⁷⁷⁰ *Idolum Æternitatis*; Perpetuity is but an Idol compared to eternity; And, *an Idol is nothing*, sayes the Apostle. Our soules have a blessed perpetuity, our soules shall no more see an end, then God, that hath no Beginning; and yet our soules are very far from being eternal. But those gods are so far from being eternall, as that, considered as Gods (that is, celebrated with Divine worship) they are not perpetual. But *God is our God for ever and ever*; ever, without beginning; and ever, without end. *My dayes are like a shadow that fadeth, and I am withered like grasse; but thou O Lord dost remaine for ever, and thy remembrance from generation to generation*; It is a remaining, and it is ⁷⁸⁰ a remembrance; which words denote a former being. So that God, our God, and onely he, is eternall.

To conclude all, with that which must be the conclusion of all at last, this Eternity of our God is expressed here in a phrase which designes and presents the last Judgement, that is, *which was, and is, and is to come*. For, though it be *Qui fuit, Which was, and Qui est, Which is*, yet it is not *Qui futurus, Which is to be*; but *Qui venturus, Which is to come*; that is, to come to Judgement; as it is in divers other places of this Book, *Qui venturus, Which is to come*. For, though the last judiciary Power, the finall Judgement of the World, be to be ⁷⁹⁰ executed by Christ, as he is the Son of Man, visibly, apparantly in that nature, yet Christ is therein as a Delegate of the Trinity; It is in the vertue and power of that Commission, *Data est mihi omnis potestas*; He hath all Power, but that Power that he hath as the Son of man, is given him. For, as the Creation of the World was, so the Judgement of the World shal be the Act of the whole Trinity. For if we consider the second Person in the Trinity, in both his Natures, as he redeemed us, God and Man, so it cannot be said of him, that *He was*; that is,

[1 Cor. 8.4]

Psal. 48.14
Psal. 102.11

[Mat. 28.18]

that he was eternally; for there was a time, when that God, was not that man; when that Person, Christ, was not constituted. And therefore this word, in our Text, *Which was*, (which is also true of the rest) is not appropriated to Christ, but intended of the whole Trinity. So that it is the whole Trinity that is to come, To come to Judgement.

And therefore, let us reverently embrace such provisions, and such assistances as the Church of God hath ordained, for retaining and celebrating the Trinity, in this particular contemplation, as they are to come to Judgement. And let us at least provide so far, to stand upright in that Judgement, as not to deny, nor to dispute the Power, or the Persons of those Judges. A man may make a pety larceny high treason so; If being called in question for that lesser offence, he will
⁸¹⁰ deny that there is any such Power, any such Soveraigne, any such King, as can call him in question for it, he may turne his whipping into a quartering. At that last Judgement, we shall be arraigned for not cloathing, not visiting, not harbouring the poore; For, our not giving is a taking away; our withholding, is a withdrawing; our keeping to our selves, is a stealing from them. But yet, all this is but a pety larceny, in respect of that high treason, of infidelity, of denying or doubting of the distinct Persons of the holy, blessed, and glorious Trinity. To beleeve in God, one great, one universall, one infinite power, does but distinguish us from beasts; For there are no men
⁸²⁰ that do not acknowledge such a Power, or that do not believe in it, if they acknowledge it; Even they that acknowledge the devill to be God, beleeve in the devill. But that which distinguishes man from man, that which onely makes his Immortality a blessing, (for, even Immortality is part of their damnation that are damned, because it were an ease, it were a kind of pardon to them to be mortall, to be capable of death, though after millions of generations) is, to conceive aright of the Power of the Father, of the Wisdome of the Son, of the Goodnesse of the Holy Ghost; Of the Mercie of the Father, of the Merits of the Son, of the Application of the Holy Ghost; Of the
⁸³⁰ Creation of the Father, of the Redemption of the Son, of the Sanctification of the Holy Ghost. Without this, all notions of God are but confused, all worship of God is but Idolatry, all confession of God is but Atheisme; For so the Apostle argues, *When you were without Christ, you were without God*. Without this, all morall vertues are

but diseases; Liberality is but a popular baite, and not a benefit, not an almes; Chastity is but a castration, and an impotency, not a temperance, not mortification; Active valour is but a fury, whatsoever we do, and passive valour is but a stupidity, whatsoever we suffer. Naturall apprehensions of God, though those naturall apprehensions ⁸⁴⁰ may have much subtilty, Voluntary elections of a Religion, though those voluntary elections may have much singularity, Morall directions for life, though those morall directions may have much severity, are all frivolous and lost, if all determine not in Christianity, in the Notion of God, so as God hath manifested and conveyed himself to us; in God the Father, God the Son, and God the Holy Ghost, whom this day we celebrate, in the Ingenuity, and in the Assiduity, and in the Totality, recommended in this text, and in this acclamation of the text, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.*

Number 2.

*A Sermon of Commemoration of the Lady
Danvers, late Wife of Sir Iohn Danvers.
Preach'd at Chilsey, where she was lately
buried. By Iohn Donne Dean of St. Pauls,
London. I July 1627.*

THE PRAYER BEFORE THE SERMON

*O Eternall, and most Glorious God, who sometimes in thy Justice,
dost give the dead bodies of the Saints, to be meat unto the Fowles of
the Heaven, and the flesh of thy Saints unto the beasts of the Earth,
so that their bloud is shed like water, and there is none to burie them,
Who sometimes, sel'st thy People for nought, and dost not increase
thy wealth, by their price, and yet never leav'st us without that knowl-
edge, That precious in thy sight is the death of thy Saints, inable us,
in life and death, seriously to consider the value, the price of a Soule.
It is precious, O Lord, because thine Image is stampt, and imprinted
upon it; Precious, because the bloud of thy Sonne was paid for it;
Precious, because thy blessed Spirit, the Holy Ghost workes upon it,
and tries it, by his divers fires; And precious, because it is enter'd into
thy Revenue, and made a part of thy Treasure. Suffer us not therefore,
O Lord, so to undervalue our selves, nay, so to impoverish thee, as to
give away those soules, thy soules, thy deare and precious soules, for
nothing, and all the world is nothing, if the Soule must be given for
it. We know, O Lord, that our Rent, due to thee, is our Soule; and
the day of our death, is the day, and our Death-bed the place, where
this Rent is to bee paid. And wee know too, that hee that hath sold
his soule before, for unjust gaine, or given away his soule before, in the
society and fellowship of sinne, or lent away his soule, for a time, by*

Psal. 79.2

Psal. 44.12

Psal. 116.15

a *lukewarmnesse*, and *temporizing*, to the dishonor of thy name, to the weakning of thy cause, to the discouraging of thy Servants, he comes to that *day*, and to that *place*, his *Death*, and *Death-bed*, without any *Rent* in his hand, without any *soule*, to this purpose, to surrender it unto thee. Let therefore O *Lord*, the same hand, which is to receive them then, preserve these *soules* till then; Let that mouth, that breath'd them into us, at first, breath alwaies upon them, whilst they are in us, and sucke them into it selfe, when they depart from us. Preserve our *soules* O *Lord*, because they belong to thee; and preserve our *bodies*, because they belong to those *soules*. Thou alone, dost steere our Boat, through all our Voyage, but hast a more especiall care of it, a more watchfull eye upon it, when it comes to a narrow currant, or to a dangerous fall of waters. Thou hast a care of the preservation of these *bodies*, in all the waies of our life; But in the *Straights of Death*, open thine eyes wider, and enlarge thy providence towards us, so farre, that no *Fever* in the *body*, may shake the *soule*, no *Apoplexie* in the *body*, dampe or benumbe the *soule*, nor any paine, or *agonie* of the *body*, presage future torments to the *soule*. But so make thou our bed in all our sicknesse, that being us'd to thy hand, wee may be content with any bed of thy making; Whether thou bee pleas'd to change our *feathers* into *flockes*, by withdrawing the conveniences of this life, or to change our *flockes* into *dust*, even the *dust* of the *Grave*, by withdrawing us out of this life. And though thou divide man and wife, mother and child, friend and friend, by the hand of *Death*, yet stay them that stay, and send them away that goe, with this consolation, that though we part at divers daies, and by divers waies, here, yet wee shall all meet at one place, and at one day, a day that no night shall determine, the day of the glorious *Resurrection*. Haste that day, O *Lord*, for their sakes, that beg it at thy hands, from under the *Altar* in *Heaven*; Haste it for our sakes, that groane under the manifold incombrances of these *mortall bodies*; Haste it for her sake, whom wee have lately laid downe, in this thy *holy ground*; And hasten it for thy Son *Christ Jesus* sake, to whom then, and not till then, all things shall bee absolutely *subdu'd*. Seale to our *soules* now an assurance of thy gracious purpose towards us in that day, by accepting this daies service, at our hands. Accept our humble thankes, for all thy benefits, spirituall, and temporall, already bestowed upon us, and

[Psa. 41.3]

[Rev. 6.9]

accept our humble prayers for the continuance and enlargement of them. Continue, and enlarge them, O *God* upon thine *universall Church*, dispersed, &c.

THE SERMON

2 PET. 3.13. NEVERTHELESSE, WE, ACCORDING TO HIS PROMISES, LOOKE FOR NEW HEAVENS, AND NEW EARTH, WHEREIN DWELLETH RIGHTEOUSNESSE.

IPROPOSE to my selfe, and to this Congregation, two Workes for this day; That wee may walke together two miles, in this Sabbath daies journey; First, *To instruct the Living*, and then *To commemorate the Dead*. Which office, as I ought, so I should have performed sooner, but that this sad occasion surprized me under other *Pre-obligations* and *Pre-contracts*, in the services of mine own Profession, which could not be excused, nor avoided. And being come now to this double worke, whether I looke up to the *Throne of Heaven*, and that *Firmament*, for my first worke, *The Instruction of the Living*, or downe to the *stones* of the *Grave*, and that *pavement*, for my second worke, *The commemoration of the Dead*, I need no other words than these which I have read to you, for both purposes; For, to assist the Resurrection of your soules, I say, And to assure the Resurrection of your bodies, she saies, *Neverthelesse, we according to his promise looke for new Heavens, and new Earth, wherein dwelleth Righteousnesse*. But first let us doe our first worke, and pursue the literall purpose of the Apostle, in these words. Which words, out of their *connection*, and *coherence*, be pleas'd to receive, thus spread and dilated into this *Paraphrase*, *Neverthelesse*, that is, though there ¹⁰ be *scoffers* and *jesters* that deride and laugh at the *second comming of Christ*, (as the *Apostle* had said v. 3.) And, *neverthelesse* againe, Though this *day of the Lord* will certainly *come*, and come as a *Theefe*, and as a *Theefe in the night*, and when it comes, *the Heavens shall passe away with a great noise, and the Elements shall melt with*

fervent heat, the Earth also, and all the Workes that are therein, shall be burnt up (as hee had also said, v. 10.) Though there be such a *scorne* put upon it, by *scoffers* and *jesters*, and though there be such a *horour* in the truth of the thing it selfe, yet, *neverthelesse*, for all that, for all that *scorne*, and for all that *horour*, *We, We*, saies the
³⁰ *Text, We* that are fixt in *God, We* that are not ignorant of this one thing, (as he saies v. 8.) that one day is with the Lord as 1000. yeares, and 1000. yeares as one day, *We* that know, that the Lord is not slacke in his promise, though he be long-suffering to us-ward (as he also saies v. 9.) *We, According to his promises*, that is, building upon that foundation, his *Scriptures*, presuming upon nothing that is not in that evidence, and doubting of nothing that is there, *We expect, We looke for* something, saies our *Text*, which we have not yet; *Wee* determine not our selves, nor our contentment, in those things which *God* gives us here; not in his *Temporall*, not in his *spirituall Blessings*, in this
⁴⁰ life; but *we expect* future things, greater than wee are capable of here; for, *We looke for new Heavens, and new Earth*; in which, that which is not at all to be had here, or is but an obscure *In-mate*, a short *Sojourner*, a transitory *Passenger* in this *World*, that is, *Righteousnesse*, shall not onely *Bee*, but *Dwell* for ever; *Neverthelesse, wee, according to his promise, looke for new Heavens, and new Earth, wherein dwelleth Righteousnesse*. So then, in this our *Voyage* through this *Sea*, which is truly a *Mediterranean Sea*, a *Sea* betwixt two *Lands*, the *Land of Possession*, which wee have, and the *Land of Promise* which wee expect, this *Old*, and that *new Earth*, that our
⁵⁰ dayes may be the *better* in this land which the *Lord* our *God* hath given us, and the *surer* in that *Land* which the *Lord* our *God* will give us, In this *Sea-voyage* bee these our *Land-markes*, by which we shall steere our whole course: First, *the day of Iudgement* is subject to *scorne*, some laugh at it; And then (in a second consideration,) it induces *horror*; The best man, that is but man, trembles at it; But *wee*, (which is a third branch) those that have laid hold upon *God*, And (in a fourth place) have laid hold upon *God*, by the right *handle*, *According to his promises*, *Wee* (which will constitute a fift point,) *Wee expect*; *We blesse God for our Possession*, but *We looke for* a
⁶⁰ greater *Reversion*; which *Reversion* (in the next roome) is, *new Heavens, and new Earth*; And (lastly) such *Heavens, and such*

Earth, as may be an everlasting *Dwelling* for *Righteousnesse*. And through all these particulars, we shall passe, with as much *cleerenesse*, and *shortnesse*, as the *weight*, and *number* thereof will admit.

First then, to shake the constancy of a Christian, there will alwaies be *Scorners*, *Iesters*, *Scoffers*, and *Mockers* at *Religion*. The *Period* and *Consummation* of the *Christian Religion*, the *Judgement day*, the *second comming of Christ*, will alwaies be subject to *scornes*. And many times a *scorne* cuts deeper then a *sword*. *Lucian* wounded *Religion* more by making *Iests* at it, than *Arius*, or *Pelagius*, or *Nestorius*, with making *Arguments* against it. For, against those profest *Heretikes*, and against their studied *Arguments*, which might seeme to have some weight, it well beseem'd those grave and Reverend *Fathers* of the *Church*, to call their *Councils*, and to take into their serious consideration those *Arguments*, and solemnly to conclude, and determine, and decree in the point. But it would ill have become those reverend persons, to have cal'd their *Councils*, or taken into their so serious considerations, *Epigrams*, and *Satyres*, and *Libells*, and *scurrill* and *scornful* *jestes*, against any point of *Religion*; *Scornes* and *Iests* are easilier apprehended, and understood by vulgar and ordinary capacities, then *Arguments* are; and then, learned men are not so earnest, nor so diligent to overthrow, and confute a *Iest*, or *Scorne*, as they are, an *Argument*; and so they passe more uncontrol'd, and prevale further, and live longer, then *Arguments* doe. It is the height of *Iobs* complaint, that contemptible persons made *Iests* upon him. And it is the depth of *Samsons* calamity, that when the *Philistins* *hearts were merry*, then they cald for *Samson*, to make them sport. So to the *Israelites* in *Babylon*, when they were in that heaviness, that every breath they breath'd was a *sigh*, their enemies cal'd, to sing them a song. And so they proceeded with him, who fulfil'd in himselfe alone, all *Types*, and *Images*, and *Prophesies* of sorowes, who was, (as the *Prophet* calls him) *Vir dolorum*, A man compos'd, and elemented of sorowes, our *Lord* and *Saviour Christ Iesus*; For, *They platted a crowne of thornes upon his head, and they put a reed into his hand, and they bowed the knee before him, and mockt him*. Truly, the conniving at severall *Religions*, (as dangerous as it is) is not so *dishonourable* to *God*, as the suffering of *Iesters* at *Religion*: That may induce *heresie*; but this doe's establish *Atheisme*. And as

I.
Scornes

Judg. 16.25

Psal. 137.3

Esa. 53.3

Mat. 27.29

that is the publike mischiefe, so, for the private, there lies much danger in this, that hee that gives himselfe the liberty, of *jesting at Religion*, shall find it hard, to take up at last; as, when *Iulian the Apostata* had received his Deathes-wound, and could not chuse but confesse, that that wound came from the hand, and power of *Christ*, yet he confessit it, in a Phrase of *Scorne, Vicisti Galilæe, The day is thine, O Galilean*, and no more; It is not, Thou hast accomplish't thy purpose, *O my God, nor O my Maker, nor O my Redeemer*, but, in a stile of contempt, *Vicisti Galilæe*, and no more. And therefore, as *David* begins his *Psalmes* with *Blessednesse*, so he begins *Blessednesse*, with that, *Blessed is hee, which sitteth not in the seat of the scornfull*;

[Psa. 1.1]

David speakes there, of *walking with the ungodly*, but *walking* is a *laborious motion*; And hee speaks there, of *standing with the sinner*, but *standing* is a *painfull posture*; In these two, *walking* and *standing*, there's some intimation of a possibility of wearinesse, and so, of desisting at last. But in *sitting in the seat of the scornfull*, there is denoted a sinning at ease; and, in the *Vulgate edition*, at more than ease; with *authority, and glory*; For, it is *In cathedra, In the chaire of the scornfull*; which implies a *Magisteriall, a Doctorall kinde of sinning*, that is, to sinne, and to provoke others, by example, to sinne too, and promises no returne from that *Position*.

¹²⁰ For as wee have had divers examples, that men who have us'd, and accustom'd their mouthes to Oaths, and Blasphemies all their lives, have made it their last syllable, and their last gaspe, *to sweare, they shall die*, so they that inlarge, and ungirt their wits, in this jesting at *Religion*, shall passe away at last, in a negligence of all spirituall assistances, and not finde halfe a minute, betweene their last *jest* and their everlasting *earnest*. *Væ vobis qui ridetis; Woe be unto you that laugh so, for you shall weepe, and weepe eternally.*

[Luke 6.25]

Act. 17.32

Saint Paul preacht of the *Resurrection* of the dead, and they *mockt* him. And here, *S^t Peter* saies, *there will be*, (that is, there will be al-

Vers. 4

¹³⁰ *waies) Scoffers that will say, where is the promise of Christs comming? For since the Fathers fell asleepe, all things continue as they were, from the beginning of the Creation.*

Vers. 6

But doe they so, saies this Apostle? Was not the world that then was, overflow'd with water, and perish't? If that were done in earnest, why doe yee make a jest of this, saies he, That the heavens and the earth which are now, are reserved

Vers. 7

unto fire, against the day of Iudgement. 2 Tim. 3.1, The *Apostle* saies, That in the last dayes, perillous times shall come; and hee reckons there, divers kindes of perillous men; but yet, these *Iesters* are not among them. And then 1 Tim. 4.1. The *Apostle* names more perillous men; *Seducing Spirits, and Seducing by the doctrine of Devils, forbidding meats and mariage;* and we know, who these men are.

Our Saviour tels us, they shall proceed a great way; *They shall shew great signes, and wonders;* they shall pretend *Miracles;* and they shall exhibite *false Christs; Christs kneaded into peeces of bread;* And wee know, who these are, and can beware of these proceedings. But *Saint Iude* remembers us of the greatest danger of all, *Remember the words, which were spoken before, of the Apostles of our Lord Iesus Christ, that there should bee mockers, in the last time.* For, against all the rest, the *Church of God* is better arm'd; But *Perniciosissimum humano generi*,

sayes *Saint Augustine*, This is the ruine, and overthrow of mankinde, (that is, of *Religion*, which is the *life and soule* of mankinde) *Cum vera & salubris sententia imperitorum populorum irrisione sordescit;* When true, and sincere *Religion*, shall be cri'd down, and laugh't out of countenance, by the *scornes, and jests,* of ignorant people. When to all our sober preaching, and serious writing, a scornfull ignorant, shall thinke it enough to oppose that one question of contempt, *Where was your Church before Luther?* Whereas, if wee had had any thing from *Luther*, which wee had not had before, yet even that, were elder than those Articles, which they had from the

160 Councell of *Trent*, and had not (as Articles) before; For *Luthers Declarations* were before the *Constitutions* of that *Councell*. So that wee could play with them at their owne Game, and retort their owne *scornes* upon themselves, but that matters of *Religion* should move in a higher *Spheare*, and not bee deprest, and submitted to *jestes*. But though our *Apostles* prophesie must be fulfilled, *There will bee,* and will alwaies be, some *scoffers, some jesters;* *Neverthelesse*, saies the Text, there is a Religious constancy upheld, and maintained by others; And farther wee extend not this first *Consideration* of our danger.

But, though I can stand out these *scornes* and *jestes*, there is a *Tentation*, that is *Reall*; There are *true terrores, sad apprehensions, substantiall circumstances,* that accompany the consideration of *Christs second comming, and the Day of Iudgement.* *It is a fearefull thing*

[Mat. 24.24]

Vers. 17

2.
Terrors

[Heb. 10.31]

to fall into the hands of the living God, if I doe but fall into his hands, in a fever in my bed, or in a tempest at Sea, or in a discontent at home; But, *to fall into the hands of the living God*, so, as that, that *living God*, enters into *Judgement*, with mee, and passes a finall, and irrevocable *Judgement* upon mee, this is a *Consternation* of all my spirits, an *Extermination* of all my succours. I consider, what *God* did with one word, with one *Fiat* he made all; And, I know, he can doe as

Psal. 33.9

¹⁸⁰ much with another word; With one *Pereat*, he can destroy all; As hee *spake*, and it was done, he commanded and all stood fast; so he can *speak*, and all shall bee *undone*; *command*, and all shall *fall in peeces*. I consider, that I may bee surpriz'd by *that day*, the *day of Judgement*. Here Saint Peter saies, *The day of the Lord wil come as a Thief*. And Saint Paul saies, we cannot be ignorant of it, *Your selves know perfectly, that the day of the Lord so commeth as a Thief*. And, as the *Judgement* it selfe, so the *Judge* himselfe saies of himselfe, *I will come upon thee as a Thief*. He saies, *he will*, and he doe's *it*. For it is not, *Ecce veniam*, but *Ecce venio*, *Behold I doe come upon thee as a Thief*; There, the *future*, which might imply a *dilatorinesse*, is reduc't to an infallible *present*; It is so sure, that he *will* doe it, that he is said, to *have done* it already. I consider, *hee will come as a Thief*, and then, *as a Thief in the night*; And I doe not only not know *when* that night shall be, (For, himselfe, as he is the Son of man, knowes not that) but I doe not only not know *what* night, that is, *which* night, but not *what* night, that is, *what kinde* of night he meanes. It is said so often, so often repeated, that *he will come as a Thief in the night*, as that hee may meane all kinde of *nights*. In my night of *Ignorance* hee may come; and hee may come in my night of

Vers. 10

1 Thes. 5.2

Apoc. 3.3

16.15

¹⁹⁰ upon thee as a Thief; There, the *future*, which might imply a *dilatorinesse*, is reduc't to an infallible *present*; It is so sure, that he *will* doe it, that he is said, to *have done* it already. I consider, *hee will come as a Thief*, and then, *as a Thief in the night*; And I doe not only not know *when* that night shall be, (For, himselfe, as he is the Son of man, knowes not that) but I doe not only not know *what* night, that is, *which* night, but not *what* night, that is, *what kinde* of night he meanes. It is said so often, so often repeated, that *he will come as a Thief in the night*, as that hee may meane all kinde of *nights*. In my night of *Ignorance* hee may come; and hee may come in my night of

²⁰⁰ *Wantonnesse*; In my night of inordinate and sinfull *melancholy*, and *suspicion* of his *mercy*, hee may come; and he may come in the night of so *stupid*, or so *raging* a *sicknesse*, as that he shall not *come by comming*; Not come so, as that I shall receive him in the *absolution* of his *Minister*, or receive him in the participation of his *body* and his *bloud* in the *Sacrament*. So hee may come upon mee, as *such a Thief*, in *such a night*; nay, when all these nights of *Ignorance*, of *Wantonnesse*, of *Desperation*, of *Sicknesse*, of *Stupiditie*, of *Rage*, may bee upon mee all at once. I consider, that the *Holy Ghost* meant to make a deepe impression of a great *terror* in me, when he came to that ex-

²¹⁰ pression, *That the Heavens should passe away, Cum stridore, with a great noise, and the Elements melt with fervent heat, and the earth, and the workes that are therein, shall be burnt up;* And when he adds in *Esay, The Lord will come with fire, and with his Chariots, like a whirlewind, to render his anger, with fury; for by fire, and by his sword will the Lord plead with all flesh.* So when hee proceeds in *Ioel, a day of darknesse, and gloominess; and yet a fire devoureth before them, and a flame burneth behind them.* And so in *Daniel also, His Throne a fiery flame, and his wheeles a burning fire, and a fiery streme issuing from him.* I consider too, that with this streme

Vers. 10

²²⁰ of fire, from him, there shall bee a streme, a deluge, a floud of teares, from us; and all that floud, and deluge of teares, shall not put out one coale, nor quench one sparke of that fire. *Behold, hee commeth with clouds, and every eye shall see him; And, plangent omnes, All the kindreds of the earth shall waile and lament, and weepe and howle because of him.* I consider, that I shall looke upon him then, and see all my Sinnen, Substance, and Circumstance of sin, *Waight, and measure of sinne, hainousnesse, and continuance of sinne, all my sinnes imprinted in his wounds; and how shall I bee affected then, confounded then to see him so mangled with my sinnes?* But then

66.15

²³⁰ I consider againe, that I shall looke upon him againe, and not see all my sinnes in his wounds; *My forgotten sinnes, mine un-considered, unconfest, unrepented sinnes, I shall not see there;* And how shall I bee affected then, when I shall stand in *Judgement, under the guiltiness of some sins, not buried in the wounds, not drown'd in the bloud of my Saviour? Many, and many, and very many, infinite, and infinitely infinite, are the terrores of that day; Neverthelesse, my soule, why art thou so sad, why art thou disquieted within mee?* Thou hast a *Goshen to rest in, for all this Ægypt; a Zoar to flie to, for all this Sodome; a Sanctuary, and Hornes of the Altar, to hold by,* for

2.2, 3

7.9

Apoc. 1.7

²⁴⁰ all this storme. *Neverthelesse, saies our Text; though there bee these scornfull jests, though there bee these reall terrores, Neverthelesse, there are a Wee, certaine privileged persons; And the consideration of those persons, is our third and next circumstance.*

[Psa. 42.6,
11]

To those who pretended an interest in *Christ*, and had none, to those who would exorcise possest persons, and cast out *Devils*, in the Name of *Iesus*, without any Commission from *Iesus*, to those sonnes

3.
Persons

Act. 19.15

of *Sceva* the *Devill* himselfe could say, *Qui vos? Jesus I know, and Paul I know, but who are you?* To those who live in an outward conformity to Christ, but yet seeke their salvation in the light of

²⁵⁰ Nature, and their power of resisting temptations, in their Morall constancy, the *Devill* may boldly say, *Qui vos, Jesus I know, and the Church I know; but who are you?* I would I had no worse enemies

1 [Pet.] 2, 9

than you. *Neverthelesse we*, for all his *scornes*, for all these *terrours*, shall have an answer to his *Qui vos?* and bee able to tell him, that we are that *Gens Sancta*, and that *Regale Sacerdotium*, that this *Apostle* speaks of; That *holy people*; made *holy* by his *Covenant*, and *Ordinances*; and that *royall Priesthood*, which, as *Priests*, have an interest in his *Sacrifice*, his *Sonne*; and as *Kings*, have an interest in that *Crowne*, which, for his *Sonne*s sake, hee hath ordain'd for us. *Wee* are they,

²⁶⁰ who have seene the markes of his *Election*, in their first *edition*, in the *Scriptures*; and seene them againe, in their second *edition*, as they are imprinted in our *consciences*, in our *faith*, in our *manners*; and so *wee* cannot mistake, nor bee deceived in them. *Wee* are that *Semen Dei*, that *Malachie* speaks of; *the seed of God*, which hee hath sow'd in his *Church*; and by that extraction, *we* are *Consortes divinæ Naturæ, Partakers of the divine Nature it selfe*; And so grow to bee *Filiij Dei, The Sonnes of God*; And by that title, *Cohæredes Christi, Ioint-heires with Christ*; And so to bee *Christi ipsi, Christs our selves*; as God calls all his *faithfull*, his *Anointed*, his *Christs*; And from thence,

2.15

2 Pet. 1.4

Rom. 8.17

Psa. 105.15

[Psa. 82.6]

Rom. 8.38

1 Cor. 14.38

Origen

²⁷⁰ we grow to that height, to be of the *Quorum*, in that *Commission, Dij estis, I have said you are Gods*; and not onely *Gods* by *Representation*, but *Idem Spiritus cum Domino*; So become the same *Spirit* with the *Lord*, that as a *Spirit* cannot be divided in it selfe, so *wee are perswaded, that neither death nor life, nor any creature, shall be able to separate us from God*. *If any man be ignorant, let him be ignorant still*.

If he will not study his owne case, let him be subject to these *scornes*, and these *terrours* still; But, *Christianus idiota persuasissimum habet*, The unlearned'st *Christian* that is (be he a *true Christian*) hath learning enough to establish himselfe so, that neither *scornes*, nor *terrours* can shake his *foundations*. So then you see, what *fellowship of the Faithfull*, what *houshold of the Righteous*, what *communion of Saints* it is, that fals under this denomination, *Wee*; *Wee* that have laid our *foundations* in *faith*, and made our *super-*

²⁸⁰

edifications in sanctimony and holinesse of life; We that have learn't, and learn't by the right *rule*, the *rule* of *Christianity*, how to put a right value upon this world, and those things, which can but concerne our body in this world. For *Multis serviet qui corpori servit*, saies the *Oracle of Morall men*. That man is a common slave to every body, that is a slave to his owne body; That man dares displease no man, ²⁹⁰ that dares not displease himselfe; That man will grovell, and prostrate, and prostitute himselfe, at every great mans threshold, that is afraid to loose a dish from his Table, or a pillow from his bed, at home; *Multis serviet, qui corpori servit, & qui, pro illo, nimium timet*; Hee is the true coward, that is afraid of every inconvenience, which another may cast upon his person, or fortune. *Honestum ei vile est, cui corpus nimis charum est*; Hee that hath set too high a price upon his body, will sell his soule cheape. But if *we* can say of the fires of tribulation, as *Origen* saies, (whether hee speake of the fires of *confagation* at the last day, or these fires of *purification* in our way to ³⁰⁰ it) *Indigemus Sacramento ignis, Baptismo ignis*, That all our fiery tribulations fall under the nature, and definition of *Sacraments*, That they are so many *visible signes of invisible Grace*, that every correction from *Gods hand*, is a *Rebaptization* to mee, and that I can see, that I should not have beene so sure of *salvation*, without this *Sacrament*, without this *Baptisme*, without this *fire* of tribulation; If I can bring this *fire* to that *temper*, which *Lactantius* speaks of, that it be *Ignis qui obtemperabit iustis*, A firē that shall conforme it selfe to mee, and doe as I would have it; that is, concoct, and purge, and purifie, and prepare mee for *God*; If my *Christianity* make that impression in ³¹⁰ mee, which *Socrates* his *Philosophy* did in him, who (as *Gregorie Nazianzene* testifies of him) *In carcere damnatus, egit cum discipulis, de corpore, sicut de alio ergastulo*, Who, when he lay a condemn'd man in prison, then in that prison, taught his disciples, that the body of man was a worse prison, then that, hee lay condemn'd in; If I can bring these *fires* to this *compasse*, and to this *temper*, I shall finde, that as the *Arke* was in the midst of the *Waters*, and yet safe from the *waters*, and the *bush* in the midst of the *fire*, and yet safe from the *fire*, so, though *Saint Ierome* say, (and upon good grounds) *Grandis audaciæ est, puræque conscientiæ*, It is an *Act* of greater boldnesse, ³²⁰ than any man, as man, can avow, and a testimony of a clearer con-

Seneca

5.18

science, than any man, as man, can pretend to have, *Regnum Dei postulare, & iudicium non timere*, To presse *God* for the day of Judgement, and not to feare that day, (for, upon all men, consider'd but as men, falls that severe expostulation of the *Prophet Amos*, *Woe unto you that desire the day of the Lord; to what end is it for you? The day of the Lord is darknesse, and not light;*) Yet I shall finde, that such a *family*, such a *society*, such a *communion* there is, and that I am of that *Quorum*, that can say, Come what *scornes* can come, come what *terrors* can come, *In Christo omnia possumus*, Though ³³⁰ we can doe nothing of our selves, yet as we are in *Christ*, wee can doe all things, because we are fixt in him, *Secundum promissa*; Which is our *fourth* and next branch, *According to his promises*.

4.

Promissa

16.3

Promissa I have nothing to plead with *God*, but onely his owne promises. I cannot plead *birthright*; The *Iewes* were elder brothers, and yet were disinherited. I cannot plead descent; *My mother was an Hittite*, (as the *Prophet Ezechiel* speakes.) I am but of the *halfe bloud*, at best; More of the first, then of the second *Adam*; more *corporall*, then *spirituall*. I cannot plead *purchase*; If I have *given* any thing for *Gods* sake, if I have *done* any thing, *suffered* any thing, for *Gods* sake, all that, is so farre from *merit*, as that it is not the *interest* of my

Eph. 2.3

principall debt. Nay, I cannot plead *mercy*; For, *I am by nature the childe of wrath too*. All my *Plea* is that, to which he carries me so often, in his word, *Quia fidelis Dominus*, Because the *Lord* is a *faithfull God*. So this *Apostle* calls him, *Fidelem Creatorem*, A *faithfull Creator*; *God* had gracious purposes upon me, when he created me,

1 [Pet.] 4, 19

and wil be *faithful* to those purposes; so *S^t Paul* calls *Christ Fidelem Pontificem*, A *faithfull* high *Priest*; graciously he meant to *sacrifice* himselfe for the world, and *faithfully* hee did it. So *Saint Iohn* calls him *Fidelem Testem*, A *faithfull* *Witnesse*; Of his *Mercy* he did die

Apoc. 1.5

for me, and his spirit beares witnesse with my spirit that hee did so. And in the same *Booke*, 19.11, his very *denomination*, his very *name* is *Faithfull*. For this *Faithfulness* in *God*, which is so often recommended to mee, must necessarily imply a former *promise*; If *God* be *Faithfull*, he is *faithfull* to some *contract*, to some *promise*, that hee hath made; And that *promise*, is my *evidence*. But then, to any *promise*, that is pretended, and not deduc'd from his *Scriptures*, he may justly plead *Non est factum*; He made no such *promise*. For, as in

350

cases of *Diffidence*, and *Distrust* in his *mercy*, *God* puts us upon that issue, *Vbi libellus*, Produce your *Evidence*; why are you jealous of me? *Where is the bill of your mothers divorce whom I have put away; or which of my Creditors is it to whom I have sold you?* So in cases of *presumption* in our selves, or pressing *God* with his *promises*, (and so also, in cases of *Innovation* of matter of *Doctrine* in his *Church*) *God* puts us to the same issue, *Vbi libellus*, Produce your *Evidence*; where in my *Scriptures*, have I made any such *Contract*, any such *Covenant*, any such *promise* to you? *My Witnesse is in Heaven*, saies *Job*; But yet, my *Evidence* is upon earth; *God* is that *Witnesse*; but that *Witnesse* hath beene pleased, to be examined *Ad perpetuam rei memoriam*; And his testimony remaines of *Record*, in the *Church*;

370 And there, from his *Scriptures*, exemplified to me, by his *publike Notary*, the *Church*, I may lawfully charge him, with his *promise*, his *contract*, his *covenant*; and else not. There is a generall, and a usefull observation, made by *Saint Augustine*, *Omnium hæreticorum quasi regularis est ista temeritas*, This is a *Regular Irregularity*, this is a *fixt and constant Levity*, amongst all *Heretikes*, *Authoritatem stabiliſſimam fundatissimæ Ecclesiæ quasi rationis nomine & pollicitatione superare*; To overthrow the foundations of the *Church* upon the appearance, and pretence, and colour of *Reason*; *God* cannot have proceeded thus or thus, because there is this and this reason against it. Now the *foundations* of the *Church* are the *Scriptures*; And when men present *reasons* of *probability*, of *verisimilitude*, of *pious credulity*, not deduc't out of the *Scriptures*, they fall into that *regular Irregularity*, and into that *constant levity*, which *Saint Augustine* justly makes the *Character*, and *Specification* of an *Heretike*, to seeme to proceede upon *reasons*, and not deduce those *reasons* from the *Scriptures*. When therefore they reason thus (as *Bellarmino* does) *Non discretus Dominus*, That *God* had not dealt *discreetly*, if he had not establish'd a *Church*, a *Certaine*, a *Visible*, and *Infallible Church*, a *Church* endow'd with these and these, with those and those, and such

380 and such, and more and more Immunities and Privileges, by which, that particular *Church* must bee *Super-Catholike*, and *Super-universal*, above all the *Churches* in the world, we joyne not with them in that *boldnesse*, to call *Gods discretion* in question, but wee joyne with them in that issue, *Vbi libellus*, *Where is your evidence*; which is your

Esa. 50.1

16.19

Scripture, which you will rely upon for that, for *such a Church*? For we content not our selves, with such places of *Scripture*, as may serve to illustrate that *Doctrine*, to them, that beleeve it aforehand, without *Scripture*, but wee aske such places of *Scripture*, as may prove it to them, who, till they see such *Scriptures*, beleeve, and beleeve truly,
 400 that they are not bound to beleeve it; If I may *plead* it, it is a promise; and if it be an *issuable promise*, it is in the *Scriptures*. If any distresses in my *fortune* and *estate*, in my *body*, and in my *health*, oppresse mee, I may finde some *recepts*, some *Medicines*, some words of consolation, in a *Seneca*, in a *Plutarch*, in a *Petrarch*; But I proceed in a safer way, and deale upon better *Cordials*, if I make *David*, and the other *Prophets of God*, my *Physitians*, and see what they prescribe me, in the *Scriptures*; and looke how my *fellow-patient Job* applied that *Physicke*, by his *Patience*. And if any thing heavier then that which fell upon *Job*, fall upon mee, yet I may propose one, to my selfe, upon
 410 whom there fell more, then can fall upon any man; for all *mankinde* fell upon him, and all the *sinnes* of all *mankind*, and *Gods Justice*, *Gods Anger*, for all the *sinnes* of all *mankinde* fell upon him, and yet he had a glorious *eluctation*, a *victory*, a *triumph* over all that. And *he* is not onely my *rule*, and my *example*, but my *Surety*, and my *Promise*, *That where he is, I shall be also*; not only, where hee is, in *Glory* now, but in every *step*, that he made in this world; If I bee with him, in his *Afflictions*, I shall be with him, in his *Eluctation*, in his *Victory*, in his *Triumph*. S^t *Chrysostome*, falling upon such a *meditation*, as this, is loth to depart from it; Hee insists upon it thus; *Illine, qui à dextris Dei sedet, conforme fiet hoc corpus?* Will *God* make this body of mine, like that, that sits now at his right hand? Yes; he will. *Illi, quem adorant Angeli?* Like him, whom all the *Angels* worship? Yes; like him. *Illi, cui adstant incorporales virtutes?* Like him, to whom, the *Thrones*, and *Powers*, and *Dominations*, and *Cherubins*, and *Seraphins* minister? Yes; he will doe all that, saies that *Father*. But allow mee the boldnesse, to adde thus much, *Cum illo*, I shall bee with him, before; with him, wheresoever hee was in this world. I shall bee with him, in his *Agonies*, and *sadnesse of soule*; but in those *Agonies* and *sadnesses*, I shall be with him still, in his *Veruntamen*,
 420 [Luke 22.42] 430 In his *surrender* of himselfe; *Not my will, but thine, O Father, be done*. I shall bee with him upon his *Crosse*; but in all my *crosses*, and

in all my jealousies and suspitions of that *Dereliquisti*, That *God, my God hath forsaken me*, I shall be with him still, in his *In Manus*, In a confidence, and assurance, that I may commit my Spirit into his hands. For all this I doe According to his promise, that where hee is, I shall be also. *Si totus mundus lachrymis sumptis deflesset*, (saies the same *Father*) If men were made of teares, as they are made of the Elements of teares, of the occasions of teares, of miseries, and if all men were resolv'd to teares, as they must resolve to dust, all were not enough to lament their miserable condition, who lay hold, upon the miserable comforters of this World, upon their owne merits, or upon the super-erogations of other men, of which there are no promises, and cannot finde that true promise, which is impli'd in those examples of *Job* and *Christ*, appliable to themselves. *Neverthelesse we, we* that can doe so, *wee*, that can read that promise, that where they are, we shall be, that what he hath done for them, he will also do for us, *we*, according to his promise, declar'd in his *Scriptures*, in the midst of *Scoffers*, and in the midst of *Terrours*, expect, and looke for more, than we have yet; which is another, and our fift consideration.

450 As God hath provided us an *Endlesnesse*, in the world to come, so, to give us an *Inchoation*, a Representation of the next world, in this, God hath instituted an *endlesnesse* in this world too; God hath imprinted in every *naturall man*, and doth exalt in the *super-naturall*, and *regenerate man*, an *endlesse*, and *Undeterminable* desire of more, then this life can minister unto him. Still God leaves man in *expectation*. And truly, that man can scarce prove the *immortality* of the soule to himselfe, that feel's not a desire in his soule, of something beyond this life. Creatures of an inferiour nature are possest with the *present*; *Man is a future Creature*. In a holy and usefull sense, wee

460 may say, that *God is a future God*; to man especially hee is so; Mans consideration of God is specially for the *future*. It is plaine, it is evident, that that *name* which God hath taken in *Exodus*, signifies, *Essence, Being*. *Verum nomen Dei, Semper esse*, Gods proper name is *Always Being*. That can bee said of no creature, that it *always was*; That which the *Arrians* said blasphemously, of Christ, *Erat, quando non erat*, is true of all creatures, There was a time, when that thing, was nothing. But of God, more than this may bee said; so much more, as that when we have said all that wee can, more then

[Mat. 27.46]

[Luke 23.46]

The future

3.14
Ambros.

Nazian.

so much more remaines unsaid. For, *Totum Deum, nemo uno*

⁴⁷⁰ *nomine, exprimit, sicut nec totum aerem haurit;* A man may as well draw in, all the aire, at one breath, as expresse *all God, God* entirely, in one name. But the name that reaches farthest towards him, is that

Greg.

name, which he hath taken in *Exodus. Deo si conjungimur sumus;* In being deriv'd from *God*, we have a *Being*, we are *something*; *In him we live and move and have our Being;* But *Deo si comparemur,*

[Acts 17.28]

nec sumus; If we bee compar'd with *God*, our *Being* with his *Being*, we have no *Being* at all, wee are *Nothing*. For *Being* is the *peculiar* and *proper* name of *God*. But though it be so cleere, that that *Name* of *God* in *Exodus* is *Being*, yet it is not so cleere, whether it be a

⁴⁸⁰ *present*, or a *future Being*. For, though most of the *Fathers* expressed, and our *Translators* rendered in the *present, Sum qui sum, I am that I am*, and, *Goe, and tell Pharaoh that he whose name is I am, hath sent thee;* yet in the *Originall*, it is plaine, and plaine in the *Chalde Paraphrase*, that that name is delivered in the *future, Ero qui ero, I shall bee that I shall be*, and, *Goe, and tell Pharaoh that he whose name is I shall bee, hath sent thee.* *God* cals upon man, even in the consideration of the name of *God*, to consider his *future state*. For, if we consider *God* in the *present*, to day, now, *God* hath had as long a *forenoone*, as he shall have an *afternoone*; *God* hath beene *God*, as

⁴⁹⁰ many millions of millions of generations, already, as hee shall be hereafter; but if we consider *man* in the *present*, to day, now, how

[Gen. 47.9]

short a *forenoone* hath any man had; if 60. if 80. yeeres, yet, *few and evill have his daies beene*. Nay, if we take *man* *collectively, entirely, altogether*, all mankind, how short a *forenoone* hath man had? It is not yet 6000 yeeres, since man had his first *being*. But if we consider him in his *Afternoone*, in his *future state*, in his *life* after *death*, if every minute of his 6000. yeeres, were multipli'd by so many millions of *Ages*, all would amount to nothing, merely nothing, in respect of that *Eternity*, which hee is to dwell in. We can expresse mans *After-*

⁵⁰⁰ *noone*, his *future Perpetuity*, his *Everlastingnesse*, but one way; But it is a faire way, a noble way; This; That how late a *Beginning* soever *God* gave *Man*, *Man* shall no more see an *end*, no more die, then *God* himselfe, that gave him life. Therefore saies th'*Apostle* here, *Wee, We* that consider *God according to his promise, expect future things, looke for more at Gods hand hereafter, then we have receiv'd here-*

[Lam. 3.23]

tofore; For *his mercies are new every morning*; and his later mercies are his largest mercies. How many, how great *Nations* perish, without ever hearing the name of *Christ*; But *God wrapt mee up in his Covenant*, and deriv'd mee from *Christian Parents*; I suck'd *Christian* ⁵¹⁰ bloud, in my Mothers wombe, and *Christian* milke at my Nurses breast. The first sound that I heard, in the world, was the voice of *Christians*; and the first *Character*, that I was taught to know, was the *Crosse of CHRIST IESUS*. How many children that are borne so, borne within the *Covenant*, borne of *Christian Parents*, doe yet die before they bee *baptiz'd*, though they were borne *heires to Baptisme*? But *God hath afforded me the seale of that Sacrament*. And then, how many that are *baptiz'd*, and so eas'd in *originall sinne*, doe yet proceed to *actuall sins*, and are surpriz'd by death, before they receive the *Seale of their Reconciliation to Christ*, in the *Sacrament* of his body

⁵²⁰ and his bloud; but *God hath afforded mee the Seale of that Sacrament* too. What sinnes soever *God forgave mee* this morning, yet since *the best* (and I am none of them) *fall seven times a day*, *God forgives mee* seven more sinnes, to morrow, then he did to day; and seven, in this *Arithmetike*, is *infinite*. *Gods temporall, Gods spirituall blessings* are inexhaustible. *What have wee that we have not received?* But what have wee received, in respect of that which is laid up for us? And therefore, *Expectamus*, We determine our selves in *God* so, as that wee looke for nothing, but from him; But not so, as that wee hope for no more from him, then we have had: For, that were to ⁵³⁰ determine *God*, to circumscribe *God*, to make *God* finite. Therefore we blesse *God* for our *possession*, but yet we expect a larger *reversion*. And the day intended in this *Text*, shall make that *Reversion* our *Possession*; which is, the day of *Judgement*.

Therefore, in the *verse*, immediatly before the *Text*, the *Apostle* accompanies this *Expectantes*, with another word; it is *Expectantes, & properantes, Looking for, and hasting to, the comming of the day of God*. Wee must have such an *Expectation* of that day as may imply, and testifie a *love* to it, a *desire* of it, a *longing* for it. *When these things beginne to come to passe* (saies *Christ*, speaking of the signes, preceding the last day) *then looke up, and lift your heads, for your Redemption draweth neere*. All our dejections of spirit, should receive an exaltation, in that one consolation, that that day draweth

[Prov. 24.16]

[1 Cor. 4.7]

Expect

Luk. 21.28

August.

neere. *Seu velimus, seu nolimus*, Whether we will, or no, that day will come; but, saies that Father, in that short prayer of his, the *Lord* hath given thee an entire Petition, for *accelerating* and *hasting* that day of the *Lord*; When hee bids thee say *Thy Kingdome come*, hee meanes, that thou shouldest meane, the Kingdome of *glory* at the *Judgement*, as well as the Kingdome of Grace, in the Church. *Christ* sayes, *If I goe, and prepare a place for you, I will come againe and*

Io. 14.3

⁵⁵⁰ *receive you unto my selfe, that where I am, you may be also*. Now, *Beloved*, hath *Christ* done one halfe of this, for us, and would not we have him doe the other halfe too? Is he gone, to prepare the place, and would we not have him come to fetch us to it? Certainly *Christ* speakes that in *favour*, he intends it for a *favour*, when he sayes, *Behold I come quickly*. It is one *favour* that hee will *come*; and seconded with another, that he will *make speed to save us*, that *hee will make haste to helpe us*. And to establish us in that assurance, hee addes in that place, *Behold I come quickly, and my reward is with mee*; if the *comming* doe not, if the *speed* doe not, yet let the *reward*

⁵⁶⁰ work in you a *desire* of that *day*. The last words that *Christ* speaks in the *Bible* (and amongst us, last words make deepest impressions)

Apoc. 22.12

are, *Surely I come quickly*; And the last answer that is made in our behalves, there, is, *Amen, even so, come Lord Iesus*. There is scarce any amongst us, but does *expect* this comming; They that *feare* it, *expect* it; But, that *crowne*, that the *Apostle* speaks of, is laid up for them, *that love the appearing of the Lord*; Not only *expect* it, but *love* it; And no man can doe so, that hath not a confidence in his cause;

2 Tim. 4.8

Gregor.

⁵⁷⁰ *Adventum Iudicis non diligit*, No prisoner longs for the *Sessions*, no *Client* longs for the *day of hearing*, *Nisi qui in causa sua se sciat habere justitiae meritum*, Except hee know his cause to bee good, and assure himselfe, that hee shall stand upright in *Judgement*. But can wee have that assurance? Assuredly wee may. He that hath seene the *marks of election*, in both *editions*, in the *Scripture* first, and then in his *conscience*, hee that does not *flatter*, and *abuse* his owne soule, nor *tempt*, and *presume* upon *God*, he that in a *sober* and *rectified* *conscience*, findes himselfe truly incorporated in *Christ*, truly interessed in his *merits*, may be sure, that if the *day of Judgement* came now, now he should be able to stand upright in *Judgement*. And therefore, let *Schoole-boyes* looke after *holy-dayes*, and *worldly men* after *rent-*

Vers. 20

⁵⁸⁰ dayes, and Travellers after Faire-dayes, and Chap-men after Market-dayes, Neverthelesse, We, we that have laid hold upon God, and laid hold upon him by the right handle, According to his promises, Expectamus, We looke for this day of the Lord, and Properamus, We are glad it is so neere, and wee desire the further hasting of it.

But then, Beloved, the day of our *death* is the *Eve* of this *day* of the *Lord*; The day of our *death* is the *Saturday* of this *Sunday*; the next day after my *death*, is the day of *Judgement*; For, betweene these, these eyes shall see no more *dayes*. And then, are wee *bound*, nay, may wee lawfully wish and desire the day of our *death*, as wee have

Wait

⁵⁹⁰ said, wee are bound to doe the day of *Judgement*? The *Soules* of the *Martyrs* under the *Altar* in *Heaven*, cry unto *God* there, *Vsque quo Domine, How long O Lord holy and true, doest thou not judge, and avenge our bloud?* That which those *Martyrs* solicite there, is the day of *Judgement*; And thogh that which they aske, was not presently granted, but the day of *Judgement* put off, for a time, yet *God* was not displeased with their solicitation; for, for all that, hee gave them then, their *white robes*; testimony enough, of their *innocencie*. If we could wish our owne *death*, as innocently, as harmlesly, as they did the day of *Judgement*, if no ill *circumstances* in us, did *vitiate* our desire of

Apoc. 6.9

⁶⁰⁰ *death*, if there were no *dead flies in this oyntment* (as *Salomon* speakes) if we had not, at least, a *collaterall* respect, (if not a *direct*, and *principall*) to our owne *ease*, from the incumbrances, and grievances, and annoyances of this world, certainly wee might safely desire, piously wish, religiously pray for our owne *death*. But it is hard, verie hard to devest those circumstances, that infect it. For if I pretend to desire *death*, meerly for the fruition of the *glorie*, of the sight of *God*; I must remember, that my *Saviour* desir'd that *glorie*, and yet staid his time for it. If I pretend to desire *death*, that I might see no more *sinne*, heare no more blasphemies from *others*, it may be I may do

Eccles. 10.1

⁶¹⁰ more good to *others*, than I shall take harme by *others*, if I live. If I would die, that I might be at an end of *temptations*, in my selfe, yet, I might lose some of that glory, which I shall have in *Heaven*, by resisting another yeeres tentation, if I died now. To end this consideration, as this *looking for* the day of the *Lord*, (which is the word of our *Text*) implices a *joy*, and a *gladnesse* of it, when it shall come, (whether we consider that, as the *day* it selfe, the day of *Judgement*, or

Rom. 8.19

the *Eve of the day*, the day of our *death*) so doth this *looking for it*, imply a *patient* attending of *Gods* pleasure. For our example, the

Apostle saies, *The earnest expectation of the Creature, waiteth for the*

⁶²⁰ *manifestation of the Sonnes of God*; It is an *earnest expectation*, and

yet it *waits*; and, for our neerer example, *Wee our selves, which have*

the first fruits of the spirit, groane within our selves; But yet, he addes,

wee wait for the adoption, the redemption of the bodie. Though wee

have some *eares*, we wait for the whole *sheaves*. And we may be con-

1 [John]

2.18

tent to doe so, for we shall not wait long. *This is the last time*, sayes

S^t Iohn; speaking of the present time of the *Gospell*; In the time of

nature, they were a great way off, from the *Resurrection*; for then, the

time of the *Law* was to come in. And in the time of the *Law*, they

were a great way off; for then the time of the *Gospell* was to come in.

⁶³⁰ But *this is the last time*; There shall bee no more changes, after the

Gospell; the present state of the *Gospell* shall land us upon the

Judgement. And (as the *Vulgate* reads that place) *Novissima hora est*;

If *God* will have us stay a little longer, it is but for a few *minutes*; for,

this is our *last houre*. *Wee feele scornes, wee apprehend terrours*,

Neverthelesse we, we rooted in his promises, doe expect, we are not at

an end of our desires, and with an holy *impatience* that he would give

us, and yet with a holy *patience* till he be pleas'd to give us *New Heav-*

ens and new Earth, wherein dwelleth Righteousnesse; Which are the

two *branches*, which remaine yet to be consider'd.

New

Heavens

⁶⁴⁰ As in the first *discoveries* of the unknowne parts of the world, the

Maps and *Cards* which were made thereof, were verie uncertaine,

verie unperfect, so in the discoverie of these *New Heavens*, th'exposi-

tions of those who have undertaken that worke, are verie divers. First,

Origen, citing for his opinion, *Clement*, whom hee cals the *Disciple*

of the *Apostles*, takes those *heavens*, and that *Earth*, which our *Antip-*

odes, (and generally those that inhabit the other *Hemisphære*)

inhabit, to be the *new Heavens and the new Earth* of this *Text*. *Hee*

sayes, *Oceanus intransibilis ad reliquos mundos*, There are *Worlds*

beyond these *Worlds*, beyond that *Ocean*, which wee cannot passe,

⁶⁵⁰ nor discover, sayes *Origen*; But, those *Worlds*, and those *Heavens*,

and that *Earth* shall bee discover'd before the *last day*, and the *Gospell*

of *Christ* bee preach't in all those places; And this is our *expectation*,

that which wee *looke for*, *According to his promises*, in the intention,

and exposition of *Origen*. Those that were infected with the *heresie* of the *Chiliasts*, or *Millenarians* (with which *heresie* divers great and learned men, whom we refuse not to call *Fathers* in the *Primitive Church*, were infected) upon the mistaking of those words in the *Apocalyps*, of *reigning with Christ a thousand yeeres* after the first *Resurrection*, argu'd and concluded a happie temporall state, of *Gods*

20.4

⁶⁶⁰ *Saints* here, upon this *Earth*, for so many yeeres after that *day*. So that, though there should not be truly a *new Earth*, and *new Heavens*, but the same *Heavens*, and the same *Earth* as was before, for those *future thousand yeeres*, yet, because those *Saints* of *God*, which in their whole former life, had bee in miserie, upon this *Earth*, should now enjoy all earthly happinesse, upon the same *Earth* for a thousand yeeres, before they ascended into *Heaven*, these *Heavens*, and this *Earth* (because they are so to them) are called a *new Earth*, and a *new Heavens*, by those *Millenarians*. *S^t Ierome*, and *S^t Augustine*, and after them, the whole stremme run in another channell. They say,

⁶⁷⁰ that these *Heavens*, and this *Earth* shall be so purified, so refin'd by the last fires of *conflagration*, as that all corruptible *qualities* shall bee burnt out of them, but they, in their *substance*, remaine still. To that, those words of *S^t Paul* helpe to incline them, *Perit figura, The fashion of this world passeth away; The fashion, not the substance*. For, it is *Melioratio, non interitus*, The world shall bee made better, but it shall not bee made nothing. But, to what end shall it be thus improv'd? In that, *S^t Augustine* declares himselfe; *Mundus in melius immutatus apte accommodabitur hominibus in melius immutatis*. When men are made better by the *Resurrection*, this *World* being made better

1 Cor. 7.31

⁶⁸⁰ by those fires, shall bee a fit habitation for those *Saints* of *God*; and so even this *World*, and whatsoever is not *Hell*, shall bee *Heaven*. And truly, some verie good *Divines*, of the *Reformation*, accompany those *Ancients* in that *Exposition*, that these *Heavens* purified with those fires, and super-invested with new *endowments*, shall be the everlasting habitation of the blessed *Saints* of *God*. But still, in these *discoveries* of these new *Heavens*, and this new *Earth*, our *Maps* will bee unperfect. But as it is said of old *Cosmographers*, that when they had said all that they knew of a *Country*, and yet much more was to be said, they said that the rest of those countries were possest with *Giants*,

⁶⁹⁰ or *Witches*, or *Spirits*, or *Wilde beasts*, so that they could pierce no

Polanus

farther into that Countrey, so when wee have travell'd as farre as wee can, with safetie, that is, as farre as *Ancient*, or *Moderne Expositors* lead us, in the *discoverie* of these *new Heavens*, and *new Earth*, yet wee must say at last, that it is a *Countrey* inhabited with *Angells*, and *Arch-Angells*, with *Cherubins*, and *Seraphins*, and that wee can looke no farther into it, with these eyes. Where it is *locally*, wee enquire not; We rest in this, that it is the habitation prepar'd for the blessed *Saints of God*; *Heavens*, where the *Moone* is more glorious than our *Sunne*, and the *Sunne* as glorious as *Hee* that made it; For it is he himselfe,
 700 the *Sonne of God*, the *Sunne of glorie*. *A new Earth*, where all their *waters* are *milke*, and all their *milke, honey*, where all their *grasse* is *corne*, and all their *corne, Manna*; where all their *glebe*, all their *clods* of earth are *gold*, and all their *gold* of innumerable *carats*; Where all their *minutes* are *ages*, and all their *ages, Eternity*; Where every thing, is every minute, in the highest exaltation, as good as it can be, and yet super-exalted, and infinitely multiplied, by every minutes addition; every minute, *infinitely* better, then ever it was before. Of these *new heavens*, and this *new earth* we must say at last, that wee can say nothing; For, *the eye of Man hath not seene, nor eare heard*,
 710 *nor heart conceiv'd, the State of this place*. We limit, and determine our consideration with that *Horizon*, with which the *Holy Ghost* hath limited us, that it is that *new Heavens*, and *new Earth*, *wherein dwelleth Righteousnesse*.

[1 Cor. 2.9]

Righteous-
nesse
21.1

Vers. 18

Cant.
1.15, 16

Here then the *Holy Ghost* intends the same *new Heavens*, and *new Earth*, which he doe's in the *Apocalyps*, and describes there, by another name, the *new Ierusalem*. But here, the *Holy Ghost*, doe's not proceed, as there, to enamour us of the place, by a promise of improvement of those things, which wee *have*, and *love* here; but by a promise of that, which here wee have not at all. There, and else-
 720 where, the *holy Ghost* applies himselfe, to the naturall affections of men. To those that are affected with *riches*, he saies, that *that new City shall be all of gold*, and in the *foundations, all manner of precious stones*; To those that are affected with *beauty*, hee promises an everlasting association, with that beautifull Couple, that faire Paire, which spend their time, in that contemplation, and that protestation, *Ecce tu pulchra dilecta mea; Ecce tu pulcher; Behold thou are faire, my Beloved*, saies he; and then, she replies, *Behold thou art faire too*;

noting the muthal complacencie betweene *Christ* and his *Church* there. To those which delight in *Musicke*, hee promises continuall
 730 *singing*, and every minute, a *new song*; To those, whose thoughts are exerciz'd upon *Honour*, and *Titles*, *Civill*, or *Ecclesiasticall*, hee promises *Priesthood*, and if that be not honour enough, a *Royal Priesthood*; And to those, who looke after *military honor*, *Triumph* after their *victory*, in the *Militant Church*; And to those, that are carried with sumptuous, and magnifique *feasts*, a *Mariage supper* of the *Lambe*, where, not onely all the rarities of the whole world, but the whole world it selfe shall be serv'd in; The whole world shall bee brought to that *fire*, and serv'd at that *Table*. But here, the *holy Ghost* proceeds not that way; by *improvement* of things, which wee *have*,
 740 and *love* here; *riches*, or *beauty*, or *musicke*, or *honour*, or *feasts*; but by an everlasting possession of that, which wee hunger, and thirst, and pant after, here, and cannot compasse, that is, *Justice*, or *Righteousnesse*; for, both those, our present word denotes, and both those wee want here, and shall have both, for ever, in these *new Heavens*, and *new Earth*.

Justice

What would a worne and macerated *suter*, opprest by the bribery of the rich, or by the might of a potent Adversary, *give*, or *doe*, or *suffer*, that he might have *Justice*? What would a dejected Spirit, a disconsolate soule, opprest with the weight of heavy, and habituall
 750 sinne, that stands naked in a frosty Winter of desperation, and cannot compasse one *fig leafe*, one colour, one excuse for any circumstance of any sinne, give for the *garment of Righteousnesse*? Here there is none that doe's right, none that executes *Justice*; or, not for *Justice* sake. Hee that doe's *Justice*, doe's it not at first; And *Christ* doe's not thanke that *Judge*, that did *Justice*, upon the womans importunity. *Justice* is no *Justice*, that is done for feare of an *Appeale*, or a *Commission*. There may bee found, that may doe *Justice* at first; At their first entrance into a place, to make good impressions, to establish good opinions, they may doe some *Acts of Justice*; But after, either an
 760 *Vxoriousnesse* towards the wife, or a *Solicitude* for children, or a *facility* towards servants, or a *vastnesse* of expence, quenches, and overcom's the love of *Justice* in them; *Non habitat*, In most it is not; but it *dwells* not in any. In our *new Heavens*, and *new Earth*, *dwellet* *justice*. And that's my comfort; that when I come thither, I shall have

Luk. 18.2

2 Thess. 1.6

Justice at God's hands. It was an Act of mercy, meerly, that God decreed a meanes of salvation; But to give salvation to them, for whom Christ gave that full satisfaction, is but an act of Justice. It is a righteous thing with God, to recompence Tribulation to them, that trouble you, and to you who are troubled, rest with us, saies the ⁷⁷⁰ Apostle. It is an act of the same *Justice*, to save the true Beleever, as to *damne* him, who by unbelife, hath made himselfe a *Reprobate*.

Righteous-
nesse

Justice dwels there, and there dwels Righteousnes; Of which there is none in this world; None that growes in this world; none that is mine owne; For, howsoever we doe dispute, or will conclude of inherent Righteousnes, it is, indeed, rather adherent, then inherent; rather extrinsecall than intrinsecal. Not that it is not in my self; in my will; but it is not of my selfe, nor of my will; My will was never able to rectifie, to justifie it selfe; But the power of God's grace cals in a forraine Righteousnes, to my succour, the Righteousnesse of my ⁷⁸⁰ Saviour, and cals his, and makes his, my Righteousnesse. But yet, Non habitat, This Righteousnes dwels not unremoveable, in mee, here. Though I have put on that garment, in Baptisme, and girt it to me closer in the other Sacrament, and in some acts of holinesse, yet, my sinnes of infirmity slacken this garment, and it fals from mee, before I am aware, and in my sinnes of contempt, and rebellion, I teare it off, and throw it away my selfe. But in this new state, these new Heavens, and new Earth, Iusticia habitat, This Righteousnesse shall dwell; I shall have an innocence, and a constant innocence; a present impeccancy, and an impeccability for the future. But, in this especially, is ⁷⁹⁰ Righteousnes said to dwell there, because this Righteousnesse, is the very Son of God, the Sonne of Righteousnesse himselfe. And, this day, the day of his second Comming, is the last day of his Progresse; For, ever after that day, these new Heavens, and new Earth shall bee his standing house, where hee shall dwell, and wee with him; as himselfe hath said, The Righteous shall shine forth, as the Sunne it selfe; As the Sonne of God himselfe, as the Sonne of glory, as the Son of Righteousnesse himselfe. For, God shall impart to us all, a mysterious Gavelkinde, a mysterious Equality of fulnesse of Glory, to us all: God shall not whisper to his owne Sonne, a Sede à dextris, Sit thou ⁸⁰⁰ at my right hand; nor a Hodie genui te, This day have I begotten thee, nor a Ponam inimicos tuos, I will make thine enemies thy foot-

Mat. 13.43

[Psa. 110.1]

[Psa. 2.7]

stoole, and no more; But, as it is said of the *Armies of Israel*, *That they went forth as one man*, so the whole *Host of God's Saints*, incorporated in *Christ Jesus*, shall bee as *one man*, and as *that one Man*, who was so the *Sonne of Man*, as that he was the *Sonne of God* too. And *God* shall say to us *all*, *Sedete à dextris*, *Sit ye all* on my right hand; for from the left hand, there is no *prospect*, to the face of *God*; And to us *all*, *Hodie genui vos*, This day I have begotten *you all*; begotten you in the *confirmation* of my first *Baptisme*, in the *ratification* of my first *Election*; And to us *all*, *Ponam inimicos vestros*, I will make *all your enemies your footstooles*; For *God* shall establish *us* there, *Vbi non intrat inimicus, nec amicus exit*, Where no man shall come in, that troubles the company, nor any, whom any of the company loves, goe out; but wee shall *all*, not onely *have*, but *be* a part of that *Righteousnes* which *dwels* in these *new Heavens*, and *new Earth*, which *we*, *According to his promise* look for.

Aug.

AND be this the end of our *first Text*, as it is a *Text for Instruction*. Passe we now to our *second*, our *Text for Commemoration*. Close we here this *Booke of life*, from which we have had our *first text*, And, *Surge quæ dormis in pulvere*, Arise thou *Booke of Death*; thou, that sleepest in this *consecrated dust*; and hast beene going into *dust*, now, almost a Moneth of *dayes*, almost a *Lunarie yeere*, and dost deserve such *Anniversaries*, such quick returnes of *Periods*, and a *Commemoration*, in every *such yeere*, in every *Moneth*; Arise thou, and bee another *Commentary* to us; and tell us, what this *new Heaven*, and *new Earth* is, in which, now, thou *dwel'st*, with *that Righteousnesse*. But wee doe not invoke thee, as thou art a *Saint in Heaven*; Appear to us, as thou didst appeare to us a moneth agoe; At least, appeare in thy *history*; Appear in our *memory*; that when every one of us have *lookt upon thee*, by his owne *glassee*, and seene thee in his owne *Interest*, such, as thou wast to him, That when *one* shall have seene thee, the *best wife*, And a larger number, the *best mother*, And more then they, a whole *Towne*, the *best Neighbour*, And more then a *Towne*, a large body of noble friends, the *best Friend*, And more then all they, *all the world*, the *best example*, when thou hast receiv'd this *Testimony* from the *Militant Church*, as thou hast the *recompence* of all this, in thy *Blessed Soule*, in the *Triumphant*, yet, because thy *body*

Commemoration

820

830

Neverthe-
lesse

is still within these Walls, bee still content, to bee one of this Congregation, and to heare some parts of this *Text* re-applied unto thee.

⁸⁴⁰ Our first word, *Neverthelesse*, puts us first upon this consideration, That shee liv'd in a Time, wherein this *Prophecie* of Saint Peter, in this *Chapter*, was over-abundantly perform'd, That there should bee *scoffers, jesters* in divine things, and matters appertaining to *God*, and his *Religion*. For, now, in these our dayes, excellency of *Wit*, lies in *prophanenesse*; he is the *good Spirit*, that dares abuse *God*; And hee *good company*, that makes his company the worse, or keepes them from goodnesse. This being the Aire, and the Complexion of the *Wit* of her Times, and her inclination, and conversation, naturally cheerfull, and merry, and loving facetiousnesse, and sharpnesse of wit,
⁸⁵⁰ *Neverthelesse*, who ever saw her, who ever heard her countenance a *prophane speech*, how sharpe soever, or take part with *wit*, to the prejudice of *Godliness*? From this I testifie her *holy cheerfulness*, and *Religious alacrity*, (one of the best *evidences* of a *good conscience*) That as shee came to this place, *God's house of Prayer*, duly, not onely every *Sabbath*, when it is the house of other exercises, as well as of *Prayer*, but even in those *weeke-dayes*, when it was onely a house of *Prayer*, as often as these doores were opened for a *holy Convocation*; And, as shee ever hastned her *family*, and her *company* hither, with that cheerful provocation, *For God's sake let's go, For God's sake let's bee there at the Confession*: So her selfe, with her whole family, (as a *Church* in that *elect Ladie's* house, to whom *John* writ his second *Epistle*) did, every Sabbath, shut up the day, at night, with a generall, with a cheerfull *singing of Psalmes*; This *Act of cheerfulness*, was still the last *Act* of that family, united in it selfe, and with *God*. *God loves a cheerfull giver*; Much more a cheerfull giver of himselfe. Truly, he that can close his eyes, in a *holy cheerfulness*, every night, shall meet no distemper'd, no inordinate, no irregular sadness, then, when *God*, by the hand of *Death*, shall close his eyes, at last.

[2 Cor. 9.7]

But, returne we againe to our *Neverthelesse*; You may remember,
⁸⁷⁰ that this word in our former part, put us first upon the consideration of *Scoffers* at the *day of judgement*, and then, upon the consideration of *Terrorrs*, and sad *Apprehensions* at that *day*. And for her, some sicknesses, in the declination of her yeeres, had opened her to an

overflowing of *Melancholie*; Not that she ever lay under that *water*, but yet, had sometimes, some high Tides of it; and, though this dis-temper would sometimes cast a cloud, and some halfe damps upon her naturall cheerfulness, and sociableness, and sometimes induce darke, and sad apprehensions, *Neverthelesse*, who ever heard, or saw in her, any such effect of *Melancholy* as to murmur, or repine, or dispute upon any of *Gods* proceedings, or to lodge a Jelousie, or Suspition of his mercy, and goodnesse towards her, and all hers? The *Wit* of our time is *Prophanenesse*; *Neverthelesse*, shee, that lov'd *that*, hated *this*; Occasionall *Melancholy* had taken some hold in her; *Neverthelesse*, that never Ecclipt, never interrupted her cheerfull confidence, and assurance in *God*.

Our second word denotes the *person*; *We*, *Neverthelesse We*; And, here in this consideration, *Neverthelesse shee*. This may seeme to promise some picture, some Character of her *person*. But shee was no stranger to them that heare me now; nor scarce to any that may heare of this hereafter, which you heare now, and therefore, much needes not, to that purpose. Yet, to that purpose, of her *person*, and *personall circumstances*, thus much I may *remember* some, and *informe* others, That from that *Worthy family*, whence shee had her originall extraction, and birth, she suckt that love of *hospitality*, (*hos-*
890 *ospitality*, which hath celebrated that *family*, in many Generations, successively) which dwelt in her, to her end. But in that *ground*, her Fathers *family*, shee grew not many yeeres. Transplanted young from thence, by mariage, into another *family* of *Honour*, as a flower that doubles and multiples by transplantation, she multiplied into *ten*
900 *Children*; *Job's* number; and *Job's* distribution, (as shee, her selfe would very often remember) *seven sonnes*, and *three daughters*. And, in this *ground*, shee grew not many yeeres more, then were necessary, for the producing of so many plants. And being then left to chuse her owne *ground* in her *Widow-hood*, having at home establisht, and increast the estate, with a faire, and noble Addition, proposing to her selfe, as her principall care, the education of her *children*, to advance that, shee came with them, and dwelt with them, in the *Universitie*; and recompenc't to them, the losse of a *Father*, in giving them *two mothers*; her owne *personall care*, and the advantage of that place;

Wee

Daughter of
Sir Rich. sister
of Sir Fran.
Aunt of Sir
Rich. Neuport,
of Arcol

Rich. Herbert
of Blackehall
in Montgom-
ery, Esqu. line-
ally descended
from that
great Sir Rich.
Herbert in Ed.
4. time, and
father of Ed.
Lord Herbert
Baron of
Castle-Island,
late Embassa-
dor in France,
and now of his
Majesties
Council of
Warre

9¹⁰ where shee contracted a friendship, with divers reverend persons, of eminency, and estimation there; which continued to their ends. And as this was her greatest *businesse*, so she made this state, a large *Period*; for in this state of *widow-hood*, shee continued *twelve yeeres*. And then, returning to a *second mariage*, that *second mariage* turnes us to the consideration of another *personall circumstance*; that is, the *naturall endowments of her person*; Which were such, as that, (though her *virtues* were his principall *object*) yet, even these her *personall* and *naturall endowments*, had their part, in drawing, and fixing the affections of such a person, as by his *birth*, and *youth*, and
 9²⁰ *interest in great favours in Court*; and *legall proximity* to great possessions in the world, might justly have promist him acceptance, in what *family* soever, or upon what *person* soever, hee had directed and plac't his Affections. He plac't them here; neither *diverted* then, nor *repented* since. For, as the well tuning of an *Instrument*, makes *higher* and *lower* strings, of one sound, so the inequality of their *yeeres*, was thus reduc't to an evennesse, that shee had a *cheerfulness*, agreeable to his *youth*, and he a *sober staidnesse*, conformable to her *more yeeres*. So that, I would not consider her, at so much more then *forty*, nor him, at so much lesse then *thirty*, at that time, but as their *persons* were made
 9³⁰ *one*, and their *fortunes* made *one*, by *mariage*, so I would put their *yeeres* into *one number*, and finding a *sixty* betweene them, thinke them *thirty* a preece; for, as twins of one houre, they liv'd. *God*, who joyn'd them, then, having also separated them now, may make their *yeres* even, this other way too; by giving him, as many *yeeres* after her going out of this *World*, as he had given her, before his comming into it; and then, as many more, as *God* may receive *Glory*, and the *World*, *Benefit* by that *Addition*; That so, as at their first meeting, she was, at their last meeting, he may bee the *elder person*.

To this consideration of her *person* then, belongs this, that *God* gave
 9⁴⁰ her such a *comeliness*, as, though shee were not *proud* of it, yet she was so content with it, as not to goe about to mend it, by any *Art*. And for her *Attire*, (which is another *personall circumstance*) it was never *sumptuous*, never *sordid*; But alwayes agreeable to her *quality*, and agreeable to her *company*; Such as shee might, and such, as others, such as shee was, did weare. For, in such things of *indifferency* in themselves, many times, a *singularity* may be a little worse, then

Sir John
 Danvers onely
 brother to the
 Earle of Danby

a fellowship in that, which is not altogether so good. It may be *worse*, nay, it may be a *worse pride*, to weare worse things, then others doe. Her rule was mediocrity.

950 And, as to the consideration of the *house*, belongs the consideration of the *furniture* too, so, in these *personall circumstances*, we consider her *fortune*, her *estate*. Which was in a faire, and noble proportion, deriv'd from her *first husband*, and fairely, and nobly dispenc'd, by her selfe, with the allowance of her *second*. In which shee was one of *Gods true Stewards*, and *Almoners* too. There are dispositions, which had rather *give presents*, then *pay debts*; and rather doe good to *strangers*, than to those, that are *neerer* to them. But *shee* alwayes thought the care of her family, a *debt*, and upon that, for the *provision*, for the *order*, for the *proportions*, in a good largenesse, shee
960 plac't her first thoughts, of that kinde. For, for our *families*, we are *Gods Stewards*; For those without, we are his *Almoners*. In which office, shee gave not at some *great dayes*, or some solemne goings abroad, but, as *Gods true Almoners*, the *Sunne*, and *Moone*, that passe on, in a continuall doing of good, as shee receiv'd her *daily bread* from God, so, *daily*, she distributed, and imparted it, to others. In which office, though she never turn'd her face from those, who in a strict inquisition, might be call'd idle, and vagrant *Beggars*, yet shee ever look't first, upon them, who *labour'd*, and whose *labours* could not overcome the *difficulties*, nor bring in the *necessities* of this life;
970 and to the *sweat of their browes*, shee contributed, even her *wine*, and her *oyle*, and any thing that was, and any thing, that might be, if it were not, prepar'd for her owne table. And as her house was a *Court*, in the conversation of the best, and an *Almeshouse*, in feeding the *poore*, so was it also an *Hospitall*, in ministring releefe to the *sicke*. And truly, the love of doing good in this kind, of *ministring to the sicke*, was the *hony*, that was spread over all her bread; the *Aire*, the *Perfume*, that breath'd over all her house; The disposition that dwelt in those her children, and those her kindred, which dwelt with her, so bending this way, that the *studies* and *knowledge* of one,
980 the *hand* of another, and *purse* of all, and a *joynt-facility*, and *open-nesse*, and *accessiblenesse* to persons of the meanest quality, concur'd in this blessed *Act of Charity*, to *minister releefe to the sicke*. Of which, my selfe, who, at that time, had the favour to bee admitted

into that *family*, can, and must testifie this, that when the late heavy *visitation* fell hotly upon this *Towne*, when every doore was shut up, and, lest *Death* should enter into the house, every house was made a *Sepulchre* of them that were in it, then, then, in that time of *infection*, divers persons visited with that *infection*, had their releefe, and releefe *applicable to that very infection*, from this house.

⁹⁹⁰ Now when I have said thus much (rather thus little) of her *person*, as of a *house*, That the *ground* upon which it was built, was the *family* where she was *borne*, and then, where she was *married*, and then, the time of her *widowhood*, and lastly, her *last mariage*, And that the *house* it selfe, was those faire *bodily endowments*, which *God* had bestow'd upon her, And the *furniture* of that *house*, the *fortune*, and the *use* of that *fortune*, of which *God* had made her *Steward* and *Almoner*, when I shall also have said, that the *Inhabitants* of this *house*, (rather the *servants*, for they did but wait upon *Religion* in her) were those married couples, of *morall vertues*, *Conversation* married with a *Retirednesse*, *Facility* married with a *Reservednesse*, *Alacrity* married with a *Thoughtfulness*, and *Largenesse* married with a *Providencie*, I may have leave to depart from this consideration of her *person*, and *personall circumstances*, lest by insisting longer upon them, I should seeme to pretend, to say all the good, that might bee said of her; But that's not in my *purpose*; yet, onely therefore, because it is not in my *power*; For I would doe her all *right*, and all you that good, if I could, to say all. But, I haste to an end, in consideration of some things, that appertaine more expresly to me, then these *personall*, or *civill*, or *morall* things doe.

¹⁰⁰⁰ ¹⁰¹⁰ In those, the next is, the *Secundum promissa*, That shee govern'd her selfe, *according to his promises*; his promises, laid downe in his *Scriptures*. For, as the *rule* of all her *civill Actions*, was *Religion*, so, the *rule* of her *Religion*, was the *Scripture*; And, her *rule*, for her particular understanding of the *Scripture*, was the *Church*. Shee never diverted towards the *Papist*, in undervaluing the *Scripture*; nor towards the *Separatist*, in undervaluing the *Church*. But in the *doctrine*, and *discipline* of that *Church*, in which, *God* seal'd her, to himselfe, in *Baptisme*, shee brought up her children, shee assisted her family, she dedicated her soule to *God* in her life, and surrendered it ¹⁰²⁰ to him in her death; And, in that forme of *Common Prayer*, which

is ordain'd by that *Church*, and to which she had accustom'd her selfe, with her family, twice every day, she joyn'd with that company, which was about her *death-bed*, in answering to every part thereof, which the Congregation is directed to answer to, with a *cleere understanding*, with a *constant memory*, with a *distinct voyce*, not two houres before she died.

According to this promise, that is, the will of *God* manifested in the *Scriptures*, Shee expected; Shee expected this, that she hath received; *Gods Physicke*, and *Gods Musick*; a *Christianly death*. For, ¹⁰³⁰ death, in the *old Testament* was a *Commination*; but in the *new Testament*, death is a *Promise*; When there was a *Super-dying*, a death upon the death, a *Morte* upon the *Morieris*, a *Spirituall death* after the *bodily*, then wee died according to *Gods threatning*; Now, when by the *Gospell* that *second death* is taken off, though wee die still, yet we die according to his *Promise*; That's a part of his *mercy*, and his *Promise*, which his *Apostle* gives us from him, That wee shall *all bee changed*; For, after that *promise*, that *change*, follow's that triumphant *Acclamation*, *O death where is thy sting, O grave where is thy victory?* Consider us fallen in *Adam*, and wee are miserable, ¹⁰⁴⁰ that wee must die; But consider us restor'd and redintegrated in *Christ*, wee were more miserable if wee might not die; Wee lost the *earthly Paradise* by death then; but wee get not *Heaven*, but by *death*, now. This shee expected till it came, and embrac't it when it came. How may we thinke, shee was joy'd to see that face, that *Angels* delight to looke upon, the face of her *Saviour*, that did not abhor the face of his fearfullest *Messenger*, *Death*? Shee shew'd no feare of his face, in any change of her owne; but died without any change of *countenance*, or *posture*; without any *strugling*, any *disorder*; but her *Death-bed* was as quiet, as her *Grave*. To another *Magdalen*, *Christ* ¹⁰⁵⁰ said upon earth, *Touch me not, for I am not ascended*. Being ascended now, to his *glory*, and she being gone up to him, after shee had awaited his leisure, so many yeeres, as that more, would soone have growne to bee *vexation*, and *sorrow*, as her last words here, were, *I submit my will to the will of God*; so wee doubt not, but the first word which shee heard there, was that *Euge*, from her *Saviour*, *Well done good and faithfull servant; enter into thy masters joy.*

Shee expected that; dissolution of body, and soule; and rest in both,

1 Cor. 15.51

Vers. 55

[Joh. 20.17]

from the incumbrances, and temptations of this world. But yet, shee is in *expectation* still; Still a *Reversionarie*; And a *Reversionary* upon a
 1060 long life; The whole world must die, before shee come to a *possession* of this *Reversion*; which is a *Glorified body in the Resurrection*. In which *expectation*, shee return's to her former *charity*; shee will not have that, till *all wee* shall have it, as well as shee; Shee eat not her morsels alone, in her life, (as *Job* speakes) Shee lookes not for the *glory* of the *Resurrection* alone, after her death. But when *all we*, shall have beene mellow'd in the earth, many yeeres, or chang'd in the *Aire*, in the twinkling of an eye, (*God* knowes which) That *body* upon which you tread now, That *body* which now, whilst I speake, is mouldring, and crumbling into lesse, and lesse dust, and so hath
 1070 some *motion*, though no *life*, That *body*, which was the *Tabernacle* of a *holy Soule*, and a *Temple* of the *holy Ghost*, That *body* that was eyes to the blinde, and hands, and feet to the lame, whilst it liv'd, and being dead, is so still, by having beene so *lively* an example, to teach others, to be so, That *body* at last shall have her last *expectation* satisfied, and dwell *bodily*, with that *Righteousnesse*, in these *new Heavens*, and *new Earth*, for *ever*, and *ever*, and *ever*, and *infinite*, and *super-infinite* evers. Wee end all, with the *valediction* of the *Spouse* to *Christ*: *His left hand is under my head, and his right embraces mee*, was the *Spouses valediction*, and *goodnight* to *Christ* then, when
 1080 she laid her selfe downe to sleepe in the strength of his *Mandrakes*, and in the power of his *Spices*, as it is exprest there; that is, in the *influence* of his *mercies*. Beloved, every good *Soule* is the *Spouse* of *Christ*. And this good *Soule*, being thus laid downe to sleepe in his peace, *His left hand under her head*, gathering, and composing, and preserving her *dust*, for future *Glory*, *His right hand embracing her*, assuming, and establishing her *soule* in present *Glory*, in his *name*, and in her *behalfe*, I say that, to *all you*, which *Christ* sayes there, in the behalfe of that *Spouse*, *Adjuro vos, I adjure you, I charge you, O daughters of Ierusalem, that yee wake her not, till she please*. The
 1090 words are directed to the *daughters*, rather then to the *sons of Ierusalem*, because for the most part, the aspersions that women receive, either in *Morall* or *Religious* actions, proceed from women themselves. Therfore, *Adjuro vos, I charge you, O ye daughters of Ierusalem, wake her not*. Wake her not, with any *halfe calumnies*, with any

Cant. 8.3

Vers. 4

whisperings; But if you wil wake her, wake her, and keepe her awake with an active imitation, of her *Morall*, and her *Holy vertues*. That so her *example* working upon you, and the number of *Gods Saints*, being the sooner, by this blessed *example*, fulfil'd wee may all meet, and meet quickly in that *kingdome*, which *hers*, and *our* Saviour, ¹¹⁰⁰ hath purchac't for us all, with the inestimable price, of his incorruptible bloud. To which glorious Sonne of God, &c.

FINIS

Number 3.

*A Sermon Preached At the Earl of Bridge-
waters house in London at the marriage of
his daughter, the Lady Mary, to the eldest
sonne of the Lord Herbert of Castle-iland,
Novemb. 19. 1627.*

THE PRAYER BEFORE THE SERMON

O Eternall, and most gracious God, who hast promised to hearken to the prayers of thy people, when they pray *towards* thy house, though they be *absent* from it, worke more effectually upon us, who are personally met in this thy house, in this place consecrated to thy worship. Enable us, O Lord, so to see thee, in all thy *Glasses*, in all thy representations of thy selfe to us here, as that hereafter we may see thee *face to face*, and as thou art in thy self, in thy kingdome of glory. Of which Glasses wherein we may see thee, Thee in thine *Unity*, as thou art *One God*; Thee in thy *Plurality*, as thou art *More Persons*, we receive this thy Institution of *Mariage* to be one. In thy first work, the *Creation*, the last *seale* of thy whole work was a *Mariage*. In thy Sonnes great work, the *Redemption*, the first seale of that whole work, was a miracle at a *Mariage*. In the work of thy blessed Spirit, our *Sanctification*, he refreshes to us, that promise in one Prophet, *That thou wilt mary thy selfe to us for ever*: and more in another, *That thou hast maryed thy selfe unto us from the beginning*. Thou hast maryed *Mercy* and *Iustice* in thy selfe, maryed *God* and *Man* in thy Sonne, maryed *Increpation* and *Consolation* in the Holy Ghost, mary in us also, O Lord, a *Love* and a *Fear* of thee. And as thou hast maryed in us *two natures*, mortall and immortall, mary in us also, the knowledge, and the practise of all duties belonging to both conditions, that

[Hos. 2.19]

so this world may be our *Gallery* to the next; And mary in us, the *Spirit of Thankfulness*, for all thy benefits already bestowed upon us, and the *Spirit of prayer* for the continuance, and enlargement of them. Continue, and enlarge them, O God, upon thine universall Church, etc.

THE SERMON

MATTH. 22.30. *FOR, IN THE RESURRECTION,
THEY NEITHER MARY NOR ARE GIVEN IN
MARIAGE, BUT ARE AS THE ANGELS OF
GOD IN HEAVEN.*

OF ALL Commentaries upon the Scriptures, *Good Examples* are the best and the livelyest; and of all Examples those that are nearest, and most present, and most familiar unto us; and our most familiar Examples, are those of our owne families; and in families, the Masters of families, the fathers of families, are most conspicuous, most appliable, most considerable. Now, in exercises upon such occasions as this, ordinarily, the instruction is to bee directed especially upon those persons, who especially give the occasion of the exercise; that is, upon the persons to bee united in holy wedlock: for, as that's¹⁰ a difference betweene *Sermons* and *Lectures*, that a Sermon intends *Exhortation* principally and *Edification*, and a holy stirring of religious affections, and then *matters of Doctrine*, and points of *Divinity*, occasionally, secondarily, as the words of the text may invite them; But *Lectures* intend principally *Doctrinall points*, and matter of *Divinity*, and matter of *Exhortation* but occasionally, and as in a *second place*: so that's a difference between *Christening sermons*, and *Mariage sermons*, that the first, at Christnings, are especially directed upon the *Congregation*, and not upon the persons who are to be christened; and these, at mariages, especially upon the *parties* that²⁰ are to be united; and upon the congregation, but by reflexion. When therefore to these persons of noble extraction, I am to say something of the *Duties*, and something of the *Blessings* of Mariage, what God

51.1
commands, and what God *promises* in that state, in his Scriptures, I lay open to them, the best exposition, the best Commentaries upon those Scriptures, that is, *Example*, and the neerest example, that is, example in their *own family*, when, with the Prophet *Esay*, I direct them, *To look upon the Rock, from whence they are hewen*, to propose to themselves their own parents, and to consider there the performance of the duties of mariage imposed by God in S. *Paul*, and

Psal. 128.3

³⁰ the blessings proposed by God in *David*, *Thy Wife shall be a fruitfull Vine by the sides of thy House, Thy children like Olive plants round about thy table*; For, to this purpose of edifying children by example, such as are truly religious *fathers in families*, are therein truly learned

fathers of the Church; A good father at home, is a S. *Augustin*, and a S. *Ambrose* in himself; and such a *Thomas* may have governed a family, as shall, by way of example, teach children, and childrens children more to this purpose, then any *Thomas Aquinas* can. Since therefore these noble persons have so good a glasse to dresse themselves in, the usefull, as the powerfull example of *Parents*, I shall the

⁴⁰ lesse need to apply my selfe *to them*, for their particular instructions, but may have leave to extend my selfe upon considerations more general, and such as may be applicable to all, who have, or shall embrace that honourable state, or shall any way assist at the solemnizing thereof; that they may all make this union of Mariage, a Type, or a remembrancer of their union with God in Heaven. That as our *Genesis* is our *Exodus*, (our proceeding into the world, is a step out of the world) so every *Gospell* may be a *Revelation* unto us: All *good tydings* (which is the name of Gospel) all that ministers any joy to us here, may reveal, and manifest to us, an Interest in the joy and glory

⁵⁰ of heaven, and that our admission to a Mariage here, may be our invitation to the *Mariage Supper of the Lamb* there, where *in the Resurrection, we shall neither mary, nor be given in mariage, but shall be as the Angels of God in heaven*.

[Apoc. 19.9]

Divisio

These words our blessed Saviour spake to the *Sadduces*; who not believing the Resurrection of the Dead, put him a Case, that one woman hath had seven husbands, and then *whose wife, of those seven should she be in the Resurrection?* they would needs suppose, and presume, that there could be no *Resurrection of the body*, but that there must be to all purposes, a *Bodily use of the Body* too, and then

⁶⁰ the question had been pertinent, *whose wife of the seven shall she be?* But Christ shews them their error, in the weaknesse of the foundation, she shall be none of their wives, for, *In the Resurrection, they neither mary, etc.* The words give us this latitude, when Christ sayes, *In the Resurrection they mary not, etc.* from thence flowes out this concession, this proposition too; *Till the Resurrection they shall mary, and be given in mariage;* no inhibition to be laid upon *persons*, no imputation, no aspersion upon the *state* of mariage. And when Christ saies, *Then they are as the Angels of God in heaven,* from this flowes this concession, this proposition also, *Till then we must not look for* ⁷⁰ *this Angelicall state,* but, as in all other states and conditions of life, so in all mariages there will be some encumbrances, betwixt all maried persons, there will arise some unkindnesses, some mis-interpretations; or some too quick interpretations may sometimes sprinkle a little sournesse, and spread a little, a thin, a dilute and washy cloud upon them; Then they mary not, till then they may; then their state shall be perfect as the Angels, till then it shall not; These are our branches, and the fruits that grow upon them, we shall pull in passing, and present them as we gather them.

First then, Christ establishes a Resurrection, *A Resurrection there shall be*, for, that makes up *Gods circle.* The *Body* of Man was the first point that the foot of Gods Compasse was upon: First, he created the body of *Adam*: and then he carries his Compasse round, and shuts up where he began, he ends with the *Body of man* againe in the glorification thereof in the Resurrection. God is *Alpha* and *Omega*, first, and last: And his *Alpha* and *Omega*, his first, and last work is the *Body of man* too. Of the Immortality of the *soule*, there is not an expresse *article* of the *Creed*: for, that last *article* of *The life everlasting*, is rather *de præmio, & poena*, what the *soule* shall suffer, or what the *soule* shall enjoy, being presumed to be *Immortall*, then that it is said ⁹⁰ to be *Immortall* in that *article*; That *article* may, and does presuppose an Immortality, but it does not constitute an Immortality in our *soule*, for there would be a life everlasting in heaven, and we were bound to beleeve it, as we were bound to beleeve a God in heaven, though our *soules* were not immortall. There are so many evidences of the immortality of the *soule*, even to a naturall mans *reason*, that it required not an *Article* of the *Creed*, to fix this notion of the Immor-

1 Part
Resurreccio

[Apoc. 1.11]

tality of the soule. But the Resurrection of the *Body* is discernible by no other light, but that of *Faith*, nor could be fixed by any lesse assurance then an *Article* of the *Creed*. Where be all the splinters of ¹⁰⁰ that Bone, which a shot hath shivered and scattered in the Ayre? Where be all the Atoms of that flesh, which a *Corrasive* hath eat away, or a *Consumption* hath breath'd, and exhal'd away from our arms, and other Limbs? In what wrinkle, in what furrow, in what bowel of the earth, ly all the graines of the ashes of a body burnt a thousand years since? In what corner, in what ventricle of the sea, lies all the jelly of a Body drowned in the *generall flood*? What cohærence, what sympathy, what dependence maintaines any relation, any correspondence, between that arm that was lost in Europe, and that legge that was lost in Afrique or Asia, scores of yeers between? One humour of ¹¹⁰ our dead body produces worms, and those worms suck and exhaust all other humour, and then all dies, and all dries, and molderes into dust, and that dust is blowen into the River, and that puddled water tumbled into the sea, and that ebs and flows in infinite revolutions, and still, still God knows in what *Cabinet* every *seed-Pearle* lies, in what part of the world every graine of every mans dust lies; and, *sibilat populum suum*, (as his Prophet speaks in another case) he whispers, he hisses, he beckens for the bodies of his Saints, and in the twinckling of an eye, that body that was scattered over all the elements, is sate down at the right hand of God, in a glorious resurrec- ¹²⁰ tion. A *Dropsie* hath extended me to an enormous corpulency, and unwieldinesse; a *Consumption* hath attenuated me to a feeble macilency and leanness, and God raises me a body, such as it should have been, if these infirmities had not interven'd and deformed it. *David* could goe no further in his book of Psalms, but to that, *Let every thing that hath breath praise the Lord*; ye, saies he, ye that have breath, praise ye the Lord, and that ends the book: But, that my *Dead body* should come to praise the Lord, this is that *New Song*, which I shall learne, and sing in heaven; when, not onely *my soule* shall *magnify the Lord, and my Spirit rejoice in God my Saviour*; but I ¹³⁰ shall have mine old eies, and eares, and tongue, and knees, and receive such glory in my body my selfe, as that, in that body, so glorifyed by God, I also shall glorify him. So very a body, so perfectly a body shall we have there, as that *Mahomet*, and his followers, could not consist

Zech. 10.8

Psal. 150.6

[Luke 1.46,

47]

¹³⁰ shall have mine old eies, and eares, and tongue, and knees, and receive such glory in my body my selfe, as that, in that body, so glorifyed by God, I also shall glorify him. So very a body, so perfectly a body shall we have there, as that *Mahomet*, and his followers, could not consist

in those *heavenly functions* of the body, in glorifying God, but mis-imagine a feasting and banqueting, and all *carnall pleasures* of the body in heaven too. But there Christ stoppes; A Resurrection there shall be, but, *in the Resurrection we shall not mary*, etc.

They shall not mary, because they shall have none of the uses of mariage; not as mariage is *physicke* against inordinate affections; for,

Non nubent

¹⁴⁰ every soule shall be a Consort in it selfe, and never out of tune: not as mariage is ordained for *mutuall helpe* of one another; for God himself shall be intirely in every soul; And what can that soul lack, that hath all God? Not as mariage is a *second* and a *suppletory eternity*, in the continuation and propagation of Children; for they shall have the first *Eternity*, individuall eternity in themselves. Therefore does S. *Luke* assigne that reason why they shall not mary, *Because they cannot dy*. Because they have an eternity in themselves, they need not supply any defect, by a propagation of children.

Luke 20.36

But yet, though Christ exclude that, of which there is clearely no use in heaven, Mariage, (because they need no physick, no mutuall help, no supply of children) yet he excludes not our *knowing*, or our *loving* of *one another* upon former knowledge in this world, in the next; Christ does not say expressly we shall, yet neither does he say, that we shall not, *know one another* there. Neither can we say, we shall not, because we know not how we should. *Adam*, who was asleep when *Eve* was made, and neither saw, nor felt any thing that God had done, knew *Eve* upon the very first sight, to be *bone of his bone*, and *flesh of his flesh*. By what light knew he this? And in the transfiguration of Christ, *Peter*, and *James*, and *John* knew *Moses*

Gen. 2.23

¹⁶⁰ and *Elias*, and by what light knew they them, whom they had never seen? Nor can we, or they, or any, be imagined to have any degree of knowledge of persons, or actions, though but occasionally, and transeuntly, in this life, which we shall not have inherently, and permanently in the next. In the *Types* of the *generall Resurrection*, which were *particular Resuscitations* of the dead in this world, the Dead were restored to the *knowledge* of their friends: when Christ raised the sonne of the widow of *Naim*, he delivered him to his Mother; when *Peter* raised *Tabitha*, he called the *Saints* and the *Widows*, and presented her alive unto them. So God saies to *Abraham*,

Mat. 17.3

Luke 7.15

Acts 9.41

Gen. 15.15

¹⁷⁰ *Ibis ad patres, thou shalt goe to thy fathers*; he should *know* that they

Deut. 32.50

were his fathers: so to *Moses*, *Iungeris populis tuis*, Thou shalt dy, and be gathered to thy people, as *Aaron* thy brother dyed, and was gathered to his people. *John Baptist* had a knowledge of Christ, though they were both in their mothers wombes; and *Dives of Lazarus*, though in Hell; and it is not easily told, by what light these saw these. Whatsoever conduces to Gods glory, or our happiness, we shall certainly know in heaven: And he that in a rectified conscience beleeves that it does so, may piously beleeve that he shall know them there. In things of this nature, where no direct place of Scripture binds up thy faith, beleeve so, as most exalts thine own Devotion; yet with this Caution too, not to condemn uncharitably, and peremptorily, those that beleeve otherwise. A Resurrection there shall be: In the Resurrection there shall be no *Mariage*, because it conduces to no end; but, if it conduce to Gods glory, and my happiness, (as it may piously be beleaved it does) to know them there, whom I knew here, I shall *know* them.

Luke 1.41

Now from this, In the Resurrection they mary not, flows this also, Till the Resurrection they doe, they may, they shall mary. Nay, in Gods first purpose and institution, They must: For God said, *It is not*

¹⁸⁰ *good that the man should be alone*. Every man is a *naturall* body, every congregation is a *politik* body; The whole world is a *Catholik*, an universall body. For the sustentation and aliment of the naturall body, *Man*, God hath given *Meat*; for the Politik, for societies, God hath given *Industry*, and severall callings; and for the Catholik body, for the sustentation, and reparation of the world, God hath given *Mariage*. They that scatter themselves in various lusts, commit wast, and shall undergoe at last, a heavy condemnation upon that *Action of wast* in their souls, as they shal feel it before in their bodies which they have wasted. They that mary not, do not keep the world in ¹⁹⁰ reparation; And the common law, the law of nature, and the generall law of God bindes man in generall to that reparation of the world, to *Mariage*: for *Continency* is *Privilegium*, a Privilege; that is, *Privata lex*; when it is given, it becomes a law too; for he to whom God gives the gift of Continency, is bound by it: it is *Privata lex*, a Law, an Obligation upon that particular man; And then *Privilegium*, is *Privatio Legis*, it is a dispensation upon that Law, which without that privilege, and dispensation would binde him; so that all those, who

Luke 16.23

have not this privilege, this dispensation, this contynency, by immediate gift from God, or other medicinall *Disciplines*, and *Mortifications*, (which Disciplines and Mortifications, every state and condition of life is not bound to exercise, because such Mortifications as would overcome their Concupiscences, would also overcome all their naturall strength, and make them unable to doe the works of their callings) all such are bound by the generall law to mary. For, from *Nature*, and her Law, we have that voice, *ut gignamus geniti*; Man is borne into the world, that others might be born from him: And from *Gods* generall Law, we have that voice, *Crescite & Multiplicamini*: Therefore God plac'd man here, that he might repair and furnish the world. He is gone at *Common Law*, that maries not: Not but that he may ²²⁰ have *reliefe*; but it is onely in *Conscience*, and by way of *Equity*, and as in *Chancery*; that is, If in a rectified Conscience he know, that he should be the lesse disposed to religious Offices, for mariage, he does well to abstaine: otherwise he must remember that the world is one *Body*, and *Mariage* the *aliment*, that the world is one *Building*, and *Mariage* the *Reparation*. Therefore the Emperor *Augustus* did not onely encrease the rewards, and privileges which former Laws had given to *maried persons*, but he laid particular *penalties* upon them, that liv'd unmaryed. And though that State seem to have countenanced single life, because they afforded dignities to certaine *Vestall* ²³⁰ *Virgins*, yet the number of those Vestals was small, not above *six*, and then the dignities and privileges, which those Vestals had, were no other, but that they were made equall in the state to maryed Wives; They were preferred before all that liv'd unmaryed, but not before maryed persons.

This fortification and rampart of the World, *Mariage*, hath the Devill battered with most artillery, opposed with most instruments: for, as an Army composed of many Nations, more sects of Heretiks have concurr'd in the condemning of *Mariage*, then in any one Heresie. The *Adamites*, the *Tatians*, and those whom *Irenæus* cals ²⁴⁰ the *Encratites*; all within two hundred years after Christ; and more after. And yet God kept such a hook in the nostril of this *Leviathan*, such a bridle in the jaws of these sects of Heretiks, as that never any of them so opposed *Mariage*, as that they justifyed *Incontinency*, or *various lust*, or *Indifferency*, or *Community* in that kinde. Now as in

the *Pelagian* Heresie, those that came to modify and mollify that Heresie, and to be *Semi-Pelagians*, were in some points worse then those that were full Pelagians, (as truly, in many Cases, the *half-papist* may doe more harme, and be more dangerous, then the whole Papist that declares himself) so the *Semi-Adamites*, the *Semi-Tatians*, and ²⁵⁰ *Semi-Encratites* of the *Romane Church*, who, though they doe not as those whole Heretiks did, condemn mariage intirely, yet they condemn it in *Certaine persons*, and in so many as constitute a great part of the Body of mankinde, that is, in all their Clergy, exceed those very heretiks, in favour of incontinency, and fornication, and various lusts, which those Heretiks who absolutely condemned Mariage, condemned too, as absolutely; whereas in the Roman Church a Jesuit tels us, that there are divers Catholiks of that opinion, That *it is not Heresie to say*, that *Fornication is no deadly sinne*: And yet it is Heresie to say, that *Mariage in some persons*, (onely disabled by their ²⁶⁰ Canons) is not deadly sinne. And when they erect and justify their Academies of Incontinency, and various lust, (various even in the sex, if some Authors among themselves have not injur'd them) when they maintaine publik stews, and maintaine their dignity by them, and make that a part of the Revenue of the Church, what Advocate of theirs can deny, but that these *Semi-Adamites*, *Semi-Tatians*, *semi-Encratites*, are worse then those Heretiks themselves, that did absolutely oppose Mariage? We depart absolutely from those old Heretiks, who did absolutely condemn Mariage; and from those latter men, who though they be but *Semi-Heretiks* in respect of them, because they limit their ²⁷⁰ forbidding of Mariage, to certaine persons, yet they are *sesqui-Heretiks* in this, that they countenance *Incontinency*, and *Fornication*, which those very heretiks abhorred; And wee must have leave too, (which we are alwaies loath to doe) to depart from the rigidness of some of those blessed *Fathers* of the *Primitive Church*, who found some necessities in their times, to speak so very highly in praise of Continency and Chastity, as reflected somewhat upon mariage it selfe, and may seem to empty some under-valuation of that. Many such things were so said by *Tertullian*, many by *S. Hierome*, as being crudely, and nudely taken, not decocted and boyld up with the ²⁸⁰ circumstances of those times, not invested with the knowledge of those persons, to whom they were written, might diminish and dishonor

Lorinus
Act. 15.20

Patres

mariage. But *Tertullian* in his most vehement perswasion of Continency, writes to his *own wife*, and *S. Hierome*, for the most part, to those Ladies, whom he had taken into his own discipline, and with one of which, he had so near a conversation, as that (as himself saies) the world was scandaliz'd with it; and that the world thought him fit to have been made *Pope*, but for that misconstruction which had been made of that his conversation with that Lady. *Tertullian* writing to his Wife, *S. Hierome* to those Ladies, may either have had particular ²⁹⁰ reasons of this vehement proceeding of theirs in advancing Continency, or they may have conceived that way of persuasion of continency to those persons, to have been a fit way to convey down to posterity the love thereof. As *Dionysius* the Areopagite sayes, That the Church in those times at funerals, did convey their thankes to God, for the party deceased, by way of Prayer: they seemed to pray that those dead persons might be sav'd; and, indeed, they did but praise God, that they were sav'd. So *Tertullian* and *S. Hierome*, when they seem to perswade Continency to those persons, they do but tell us, how continent those persons were. But howsoever it be for that, no ³⁰⁰ such magnifying of Virginity before, as should diminish the honour and dignity of Mariage, no such magnifying of *Contineny* after, as should frustrate the purpose of Mariage after, or the returning to a second Mariage after a true dissolution of the first, can subvert, or contract the Apostles *Nubant in Domino, Let them mary in the Lord*; where the *In Domino, In the Lord*, is not to mary for matter of *Title* and place; nor, *In Domino, In the Lord*, is not to mary for matter of *Lordships*, and possessions, and worldly preferment; nor, *In Domino, In the Lord*, is not in hope to exercise a Dominion and a Lordship over the other party: but *In the Lord*, is in the *feare* of the Lord, *In the love* of the Lord, *In the Law*, that is, in the true *Religion* of the Lord; for this is that that makes the mariages of Christians, Contracts of another kinde, then the mariages of other people are; with all people of the world, mariage is as fully the same *Reall*, and *Civill*, and *Morall* Contract, as with us Christians. The same Obligations of mutuall *help*, of *fidelity* and *loyalty* to one another, and of communication of all their possessions, lies upon mariage in Turky, or China, as with us. But for Mariage amongst Christians, *Sacramentum hoc magnum est*, saies the Apostle, *This is a great secret, a great mystery.*

[1 Cor.
7.39]

Eph. 5.32

Revel. 17.5

Not that it is therefore a *Sacrament*, as *Baptisme*, and the *Lords Supper* are Sacraments. For, if they will make mariage such a sacrament, because it is expressed there in that word, *Magnum sacramentum*, they may come to give us an *eight* sacrament after their *seven*; They may translate that name which is upon the mother of Harlots, and abominations of the earth, *sacrament*, if they will, for it is the same word, in that place of the *Revelation*, which they translate *Sacrament* in the other place to the *Ephesians*; And in the next verse but one, they doe translate it so there; *I will tell thee*, saies the Angel, *Sacramentum mulieris*, the *Sacrament* of Babylon. Now if all the mysteries and secrets of Antichrist, all the confused practises of that Babylon, all the emergent and occasionall articles of that Church, and that *State-religion*, shall become Sacraments, we shall have a *Sacrament* of *Equivocation*, a *Sacrament* of *Invasion*, a *Sacrament* of *Powder*, a *Sacrament* of *dissolving allegiance*, sacraments in the Element of *Baptism*, in the water, in navies, and Sacraments in the Elements of the *Eucharist*, in *Blood*, in the sacred *blood of Kings*. But *Mariage* amongst Christians, is herein *Magnum mysterium*, A *Sacrament* in such a sense; a mysterious signification of the *union of the soule* with Christ; when both persons professe the Christian Religion, in *general*, there arises some signification of that spirituall union: But when they both professe Christ in *one forme*, in one Church, in one Religion, and that, the right; then, as by the *Civill Contract*, there is an *union* of their *estates*, and *persons*, so, as that they two are made one, so by this *Sacramentall*, this mysterious union, these two, thus made one, between themselves, are also made one with Christ himself; by the *Civill union*, common to all people, they are made *Eadem caro*, The same flesh with one another; By this mysterious, this *Sacramentall*, this significative union, they are made *Idem Spiritus cum Domino*; The same Spirit with the Lord. And therefore, though in the Resurrection, they shall not marry, because then all the severall uses of mariage cease, yet till the Resurrection; that is, as long as this world lasts, for the sustentation of the world, which is one Body, and *Mariage* the food, and aliment thereof; for the reparation of the world, which is one *Building*, and *Mariage* the *supply* thereof, to maintaine a *second eternity*, in the succession of children, and to illustrate this *union of our soules to Christ*; we may, and in some Cases, must marry.

We are come, in our order proposed at first, to our second Part, *Erimus sicut Angeli, we shall be as the Angels of God in heaven;* where we consider, first, what we are compared to, those *Angels*; And
³⁶⁰ then in *what* that Comparison lies, wherein we shall be like those Angels; And lastly, the Proposition that flowes out of this proposition, In the Resurrection we shall be like them, *Till the Resurrection we shall not*, and therefore, in the meane time, we must not looke for *Angelicall perfections*, but beare with one anothers infirmities. Now when we would tell you, what those *Angels* of God in heaven, to which we are compared, are, we can come no nearer telling you that, then by telling you, we cannot tell. The Angels may be content with that *Negative* expressing, since we can express God himselfe in no clearer termes, nor in termes expressing more Dignity, then in saying
³⁷⁰ we cannot expresse him. Onely the Angels themselves know one another; and, one good point, in which we shall be like them then, shall be, that then we shall know what they are; we know they are *Spirits in Nature*, but what the nature of a spirit is, we know not: we know they are *Angels in office*, appointed to execute Gods will upon us; but, *How* a spirit should execute those bodily actions, that *Angels* doe, in their owne motion, and in the transportation of other things, we know not: we know they are *Creatures*; but whether created with this world, (as all our later men incline to think) or long before, (as all the *Greeke*, and some of the *Latin* Fathers thought) we know not:
³⁸⁰ we know that for their number, and for their faculties also, there may be one *Angel* for every man; but whether there be so, or no, because not onely amongst the Fathers, but even in the *Reformed* Churches, in both sub-divisions, *Lutheran*, and *Calvinist*, great men deny it, and as great affirme it, we know not: we know the Angels know, they understand, but whether by that way, which we call in the Schoole, *Cognitionem Matutinam*, by seeing all in God, or that which we call *Vespertinam*, by a clearer manifestation of the *species* of things to them, then to us, we know not: we know they are distinguished into Orders; the Apostle tells us so: but what, or how many their Orders are, (since S. *Gregory*, and S. *Bernard* differ from that Designe of their *nine orders*, which S. *Denis the Areopagite* had given before, in placing of those nine, and *Athanasius* addes more to those nine,) we know not; But we are content to say with S. *Augustine*, *Esse firmis-*

simè credo, quænam sint nescio; that there are distinct orders of *Angels*, assuredly I beleeve; but what they are, I cannot tell; *Dicant qui possunt; si tamen probare possunt quod dicunt*, saies that Father, Let them tell you that can, so they be able to prove, that they tell you true. They are Creatures, that have not so much of a Body as *flesh* is, as *froth* is, as a *vapor* is, as a *sigh* is, and yet with a touch they shall
⁴⁰⁰ molder a rocke into lesse Atomes, then the sand that it stands upon; and a milstone into smaller flower, then it grinds. They are Creatures *made*, and yet not a minute elder now, then when they were first made, if they were made before all measure of time began; nor, if they were made in the beginning of Time, and be now six thousand yeares old, have they one wrinkle of Age in their face, or one sobbe of wearinesse in their lungs. They are *primogeniti Dei*, Gods eldest sonnes; They are super-elementary meteors, they hang between the nature of God, and the nature of man, and are of middle Condition; And, (if we may offencelessly expresse it so) they are *ænigmata*
⁴¹⁰ *Divina*, The Riddles of Heaven, and the perplexities of speculation. But this is but till the Resurrection; Then we shall be like them, and know them by that assimilation. We end this branch with this consideration, If by being *like* the Angels, we shall *know* the Angels, we are more then *like* our selves, we are our selves, why doe we not know our selves? Why did not *Adam* know, that he had a Body, that might have been preserved in an immortality, and yet submitted his body, and mine, and thine, and theirs, who by this union are to be made one, and all, that by Gods goodnesse shall be derived from them, to certaine, to inevitable Death? Why doe not we know our owne
⁴²⁰ *Immortality*, that dwells in us still, for all *Adams* fall, and ours in him; that immortality which we cannot devest, but must live for ever, whether we will or no? To know this immortality, is to make this immortality, which otherwise is the heaviest part of our Curse, a Blessing unto us, by providing to live in *Immortall happinesse*: whereas now, we doe so little know our selves, as that if my soule could aske one of those *Wormes* which my dead body shall produce, Will you change with me? that worme would say, No; for you are like to live eternally in torment; for my part, I can live no longer, then the putrid moisture of your body will give me leave, and there-
⁴³⁰ fore I will not change; nay, would the *Devill* himselfe change with a

damned soule? I cannot tell; As we argue conveniently, that the Devil is tormented more then man, because the Devill fel from God, without any other Tempter, then himselfe, but man had a Tempter, so may it be not inconveniently argued too, that man may be more tormented then he, because man continued and *relapsed*, in his rebellions to God, after so many pardons offered and accepted, which the Devill never had. Howsoever, otherwise their torments may be equall, as the Devill is a *Spirit*, and a condemned soule a spirit, yet that soule shall have a *Body* too, to be tormented with it, which the Devill shall not. How little we know our selves, which is the end of all knowledge! But we hast to the next branch, *In the Resurrection we shall be like to the Angels of God in Heaven*; But in what lies this likenesse?

In how many other things soever this likenesse may ly, yet in this Text, and in our present purpose, it lies onely in this, *Non nubent*, In the Resurrection *they shall not mary*. But did Angels never mary, or, as *good*, or, at least, as *ill*, as mary? How many of the ancients take those words, *That the sonnes of God saw the daughters of Men that they were faire, and they tooke them wives of all which they chose*, to be intended of Angels? They offer to tell us how many these maried Angels were; *Origen* saies, *sixty, or seventy*. They offer to tell us some of their *names*; *Aza*, was one of these maried Angels, and *Azael* was another. But then all those, who doe understand these words, *The sonnes of God*, to be intended of Angels, who being sent downe, to protect *Men*, fell in love with *Women*, and maried them, all, I say, agree, that those Angels that did so, never returned to God againe, but fell, with the first fallen, under everlasting Condemnation. So that still, *the Angels of God in Heaven*, those Angels to whom we shall be like in the Resurrection, *doe not mary*, not so much as in any such mistaking; they doe not, because they need not; they need not, because they need no second Eternity, by the continuation of children; for, says *S. Luke*, they *cannot die*. *Adams* first immortality was but this, *Posse non mori*, that he needed not to have died, he should not have died; The Angels immortality, and ours, when we shall be like them, in the Resurrection, is, *Non posse mori*, that we cannot die, for, whosoever dies, is *Homicida sui*, sayes *Tertullian*; he kills himselfe, and *sinne* is his sword: In heaven there shall no such sword be drawn; we need not say, that the Angels in heaven have, that we when we

Simile's

Gen. 6.2

Drusius
in Sulpit.
Sever.

shall be like them, in the Resurrection, shall so invest an immortality in our nature, as that God *could* not inflict Death upon them, or us
 [Rom. 6.23] ⁴⁷⁰ there, if we *sinned*: But because no sinne shall enter there, no Death shall enter there neither, for, *Death is the wages of sinne*. Not that no sinne could enter there, if we were left to our selves; for, in that place, Angels did sinne; (And, *fatendum est Angelos natura mutabiles*, saies S. *Augustine*, Howsoever Angels be changed in their Condition, they retaine still the same nature, and by nature they are mutable) But that God hath added another prerogative, by way of Confirmation, to that state; so, as that that Grace which he gives us here, which is, that nothing shall put a *necessity of sinning* upon us, or that we must needs sinne, God multiplies upon us so there, as that we can ⁴⁸⁰ conceive no inclination to sinne. Therein we shall be like the Angels, that we cannot die; And the nearer we come to that state in this life, the liker we are to those Angels here. Now, beloved, onely he that is *Dead* already, cannot die. He that in a holy mortification is *Dead the Death of the righteous*, dead to *sinne*, he lives, (shall we dare to say so? yes, we may) *he lives a blessed Death*, for such a Death is true life: And by such a heavenly Death, Death of the righteous, Death to sinne, he is in possession of a heavenly life here, in an inchoation, though the consummation, and perfection be reserved for the next world; which is our last circumstance, and the Conclusion of all, At ⁴⁹⁰ the Resurrection we shall be like the Angels; *Till then we shall not*; and therefore must not looke for *Angelicall perfections* here, but beare one anothers infirmities.

Interim
 [Mat. 6.10]

It is as yet but in Petition, *fiat voluntas, Thy will be done in Earth, as it is in Heaven*: And as long as there is an Earth it will be but in Petition; His will will not be done in Earth as it is in Heaven; when all is Heaven, to his Saints, all will be well; but not all till then. In the meane time, remember all, (especially you, whose *Sacramentall*, that is, *Mysterious*, and *significative union* now is a *Type* of your union with God in as neare, and as fast a band, as that of Angels, for, *you shall be as the Angels of God in Heaven*) That the office of the Angels in this world, is to *Assist*, and to supply *Defects*. You are both of noble extraction; there's no defect in that; you need not supply one another with *Honour*: you are both of religious *Education*; there's no defect in that; you need not supply one another with fundamentall instruc-

tions. Both have your parts in that testimony which S. *Gregory* gave of your Nation, at *Rome, Angli Angeli*, you have a lovelenesse fit for one another. But, though I cannot *Name*, no nor *Thinke* any thing, wherein I should wish that Angelicall disposition of supporting, or supplying defects, yet, when I consider, that even he that said *Ego & 510 pater unum sumus, I and the Father are one*, yet had a time to say, *utquid dereliquisti? My God, my God why hast thou forsaken me?* I consider thereby, that no two can be so made one in this world, but that that unity may be, though not *Dissolved*, no nor *Rent*, no nor *Endangered*, yet *shaked* sometimes by domestique occasions, by Matrimoniall encumbrances, by perversnesse of *servants*, by impertinencies of *Children*, by private whisperings, and calumnies of *Strangers*. And therefore, to speake not *Prophetically*, that any such thing shall fall, but *Provisionally*, if any such thing should fall, my love, and my duty, and my Text, bids me tell you, that perfect happiness is to be staid for, till you be *as the Angels of God in heaven*; here, it is a faire portion of that Angelicall happinesse, if you be alwaies ready to support, and supply one another in any such occasionall weaknesses. The God of Heaven multiply the present joy of your parents, by that way, of making you *joyfull parents* also; and recompense your obedience to parents, by that way, of giving you *obedient Children* too. The God of heaven so joine you now, as that you may be glad of one another all your life; and when he who hath joined you, shall separate you againe, establish you with an assurance, that he hath but borrowed one of you, for a time, to make both your 520 joies the more perfect in the Resurrection. The God of Heaven make you alwaies of one will, and that will alwaies conformable to his; conserve you in the sincere truth of his Religion; feast you with the best feast, Peace of conscience; and carry you through the good opinion, and love of his Saints in this world, to the association of his Saints, and Angels, and one another, in the Resurrection, and everlasting possession of that kingdome, which his Sonne, our Saviour, Christ Jesus hath purchased for us, with the inestimable price of his incorruptible Blood, Amen.

[Joh. 10.30]

[Mat. 27.46]

Number 4.

*The fifth of my Prebend Sermons upon my
five Psalms: Preached at S. Pauls.*

[*November or December, 1627*]

PSAL. 66.3. *SAY UNTO GOD, HOW TERRIBLE
ART THOU IN THY WORKS! THROUGH
THE GREATNESSE OF THY POWER SHALL
THINE ENEMIES SUBMIT THEMSELVES
UNTO THEE.*

IT IS WELL SAID, (so well, as that more then one of the Fathers seeme to have delighted themselves in having said it) *Titulus Clavis*, The Title of the Psalme, is the Key of the Psalme; the Title opens the whole Psalme. The Church of Rome will needs keepe the Key of heaven, and the key to that Key, the Scriptures, wrapped up in that Translation, which in no case must be departed from. There, the key of this Psalm, (the Title thereof) hath one bar wrested, that is, made otherwise, then he that made the Key, (the Holy Ghost) intended it; And another bar inserted, that is, one clause added, which the Holy Ghost added not. Where we reade, in the Title, *Victori, To the chiefe Musician*, they reade, *In finem, A Psalme directed upon the end*. I think, they meane upon the later times, because it is in a great part, a Propheticall Psalme, of the calling of the Gentiles. But after this change, they also adde, *Resurrectionis, A Psalme concerning the Resurrection*; and that is not in the Hebrew, nor any thing in the place thereof. And, after one Author in that Church had charged the Jewes, That they had rased that clause out of the Hebrew, and that it

Leo Castr.

Lorinus

was in the Hebrew at first, A learned, and a laborious Jesuit, (for truly, Schooles may confesse the Jesuits to bee learned, for they have
²⁰ assisted there; and States, and Councell-tables may confesse the Jesuits to be laborious, for they have troubled them there) hee, I say, after he had chidden his fellow, for saying, That this word had ever been in the Hebrew, or was razed out from thence by the Jewes, concludes roundly, *Vnde cunque advenerit*, Howsoever those Additions, which are not in the Hebrew, came into our Translation, *Authoritatem habent, & retineri debent*, Their very being there, gives them Authentikenesse, and Authority, and there they must be. That this, in the Title of this Psalme, be there, wee are content, as long as you know, that this particular, (That this Psalme by the Title thereof concerns
³⁰ the Resurrection) is not in the Originall, but added by some Expositor of the Psalmes; you may take knowledge too, That that addition hath beene accepted and followed, by many, and ancient, and reverend Expositors, almost all of the Easterne, and many of the Westerne Church too; and therefore, for our use and accommodation, may well be accepted by us also.

We consider ordinarily three Resurrections: A spirituall Resurrection, a Resurrection from sinne, by Grace in the Church; A temporall Resurrection, a Resurrection from trouble, and calamity in the world; And an eternall Resurrection, a Resurrection after which no part of
⁴⁰ man shall die, or suffer againe, the Resurrection into Glory. Of the first, The Resurrection from sinne, is that intended in *Esay, Arise, and shine, for thy light is come, and the glory of the Lord is risen upon thee*. Of the later Resurrection, is that harmonious straine of all the Apostles in their Creed intended, *I beleeve the Resurrection of the body*. And of the third Resurrection, from oppressions and calamities which the servants of God suffer in this life, some of our later men understand that place of *Job, I know that my Redeemer liveth, and that in my flesh I shall see God*; And that place of *Ezekiel* all understand of that Resurrection, where God saith to the Prophet, *Sonne of
⁵⁰ man, can these bones live?* Can these men thus ruined, thus dispersed, bee restored againe by a resurrection in this world? And to this resurrection from the pressures and tribulations of this life, doe those Interpreters, who interpret this Psalme, of a Resurrection, refer this our Text, (*Say unto God, How terrible art thou in thy works!*

Esay 60.1

Calvin

Iob. 19.[25.]

26

Ezek. 37.[3]

Through the greatnesse of thy power shall thine enemies submit themselves unto thee.) Consider how powerfully God hath, and you cannot doubt, but that God will give them a Resurrection in this world, who rely upon him, and use his meanes, whensoever any calamity hath dejected them, ruined them, scattered them in the eyes ⁶⁰ of men. Say unto the Lord, That he hath done it, and the Lord will say unto thee, that he will doe it againe, and againe for thee.

Divisio

We call *Noah*, *Ianus*, because hee had two faces, in this respect, That hee looked into the former, and into the later world, he saw the times before, and after the flood. *David* in this Text, is a *Ianus* too; He looks two wayes, he hath a Prospect, and a Retrospect, he looks backward and forward, what God had done, and what God would doe. For, as we have one great comfort in this, That Prophecies are become Histories, that whatsoever was said by the mouthes of the Prophets, concerning our salvation in Christ, is effected, (so prophecies are made ⁷⁰ histories) so have wee another comfort in this Text, That Histories are made Prophecies; That whatsoever we reade that God had formerly done, in the relief of his oppressed servants, wee are thereby assured that he can, that he will doe them againe; and so Histories are made Prophecies: And upon these two pillars, A thankfull acknowledgement of that which God hath done, And a faithfull assurance that God will doe so againe, shall this present Exercise of your devotions be raysed; And these are our two parts. *Dicite Deo, Say unto God, How terrible art thou in thy works!* (that part is Historicall, of things past) *In multitudine virtutis, In the greatnesse of thy power, shall thine enemies submit themselves unto thee*, (that part is Propheticall, of things to come.)

In the History wee are to turne many leafes, and many in the Prophecy too, to passe many steps, to put out many branches in each. In the first, these; *Dicite, say ye;* where we consider first, The Person that enjoyns this publike acknowledgement and thanksgiving, It is *David*, and *David* as a King; for to Him, to the King, the ordering of publike actions, even in the service of God appertains. *David, David* the King speaks this, by way of counsell, and perswasion, and concurrence to all the world, (for so in the beginning, and in some other ⁹⁰ passages of the Psalme, it is *Omnis terra, All yee lands*, Verse 1. and *All the earth*, Verse 4.) *David* doth what he can, that all the world

might concurre in one manner of serving God. By way of Assistance he extends to all, And by way of Injunction and commandement to all his, to all that are under his government, *Dicite, say you*, that is, you shall say, you shall serve God thus. And as he gives counsell to all, and gives lawes to all his subjects, so he submits himselfe to the same law; For, (as wee shall see in some parts of the Psalme, to which the Text refers) he professes in his particular, that he will say and doe, whatsoever hee bids them doe, and say; *My house shall serve the*

¹⁰⁰ *Lord, sayes Ioshua; But it is, Ego, & domus mea, I and my house;* himselfe would serve God aright too.

Iosh. 24.15

From such a consideration of the persons, in the Historicall part, wee shall passe to the commandement, to the duty it selfe; That is, first *Dicite, say*. It is more then *Cogitate*, to Consider Gods former goodnesse; more then *Admirari*, to Admire Gods former goodnesse; speculations, and extasies are not sufficient services of God; *Dicite, Say unto God*, Declare, manifest, publish your zeale, is more then *Cogitate*, Consider it, thinke of it; but it is lesse then *Facite*, To come to action; wee must declare our thankfull zeale to Gods cause, we

¹¹⁰ must not modifie, not disguise that; But, for the particular wayes of promoving, and advancing that cause, in matter of action, we must refer that to them, to whom God hath referred it. The Duty is a Commemoration of Benefits; *Dicite*, Speake of it, ascribe it, attribute it to the right Author; Who is that? That is the next Consideration, *Dicite Deo, Say unto God; Non vobis*, Not to your owne Wisdome, or Power, *Non Sanctis*, Not to the care and protection of Saints or Angels, *Sed nomini ejus da gloriam*, Onely unto his name be all the glory ascribed. And then, that which fals within this commandement, this Consideration, is *Opera ejus*, The works of God, (*How terrible art thou in thy works!*) It is not *Decreta ejus, Arcana ejus*, The secrets of his State, the wayes of his government, unrevealed Decrees, but those things, in which he hath manifested himselfe to man, *Opera*, his works. Consider his works, and consider them so as this commandement enjoynes, that is, *How terrible God is in them*; Determine not your Consideration upon the worke it self, for so you may think too lightly of it, That it is but some naturall Accident, or some imposture and false Miracle, or illusion, Or you may thinke of it with an amazement, with a stupidity, with a consternation, when you con-

sider not from whom the worke comes, consider God in the worke;
¹³⁰ And God so, as that though he be terrible in that worke, yet, he is so terrible but so, as the word of this Text expresses this terribleness, which word is *Norah*, and *Norah* is but *Reverendus*, it is a terror of Reverence, not a terror of Confusion, that the Consideration of God in his works should possesse us withall.

And in those plaine and smooth paths, wee shall walke through the first part, The historicall part, what God hath formerly done, (*Say unto God, how terrible art thou in thy works!*) from thence we descend to the other, The Propheticall part, what, upon our performance of this duty, God will surely do in our behalfe; he will subdue ¹⁴⁰ those enemies, which, because they are ours, are his; *In multitudine virtutis, In the greatnesse of thy power, shall thine enemies submit themselves unto thee.* Where we shall see first, That even God himselfe hath enemies; no man therefore can be free from them; And then we shall see, whom God cals enemies here, Those who are enemies to his cause, and to his friends; All those, if we will speake *Davids* language, the Holy Ghosts language, we must call Gods enemies. And these enemies nothing can mollifie, nothing can reduce, but Power; faire meanes, and perswasion will not worke upon them; Preaching, Disputing will not doe it; It must be Power, and ¹⁵⁰ greatnesse of power, and greatnesse of Gods Power. The Law is Power, and it is Gods Power; All just Laws are from God. One Act of this Power (an occasionall executing of Laws at some few times, against the enemies of Gods truth) will not serve; there must be a constant continuation of the execution thereof; nor will that serve, if that be done onely for worldly respects, to raise money, and not rather to draw them, who are under those Laws, to the right worship of God, in the truth of his Religion. And yet all, that even all this, This power, this great power, his power shall worke upon these, his, and our enemies, is but this, *They shall submit themselves*, sayes the text, but ¹⁶⁰ how? *Mentientur tibi*, (as it is in the Originall, and as you finde it in the Margin) They shall dissemble, they shall lie, they shall yeeld a fained obedience, they shall make as though they were good Subjects, but not be so. And yet, even this, Though their submission be but dissembled, but counterfated, *David* puts amongst Gods blessings to a State, and to a Church; It is some blessing, when Gods enemies dare

not appeare, and justifie themselves, and their Cause, as it is a heavy discouragement, when they dare do that. Though God doe not so far consummate their happinesse, as that their enemies shall be truly reconciled, or throughly rooted out, yet he shall afford them so much ¹⁷⁰ happinesse, as that they shall doe them no harme.

And, Beloved, this distribution of the text, which I have given you, is rather a Paraphrase, then a Division, and therefore the rest will rather be a Repetition, then a Dilatation; And I shall onely give some such note, and marke, upon every particular branch, as may returne them, and fix them in your memories, and not enlarge my selfe far in any of them, for I know, the time will not admit it.

First then, we remember you, in the first branch of the first part, that *David*, in that Capacity, as King, institutes those Orders, which the Church is to observe in the publique service of God. For, the King ¹⁸⁰ is King of men; not of bodies onely, but of soules too; And of Christian men; of us, not onely as we worship one God, but as we are to expresse that worship in the outward acts of Religion in the Church. God hath called himselfe King; and he hath called Kings Gods. And when we looke upon the actions of Kings, we determine not our selves in that person, but in God working in that person. As *it is not I that doe any good, but the grace of God in me*, So it is not the King that commands, but the power of God in the King. For, as in a Commission from the King, the King himselfe workes in his Commissioners, and their just Act is the Kings Act: So in the Kings lawfull ¹⁹⁰ working upon his Subjects, God works, and the Kings acts are Gods acts.

That abstinence therefore, and that forbearance which the Roman Church hath used, from declaring whether the Laws of secular Magistrates do bind the Conscience, or no, that is, whether a man sin in breaking a Temporall Law, or no, (for, though it have beene disputed in their books, and though the Bishop of that Church were supplicated in the Trent Councell, to declare it, yet he would never be brought to it) that abstinence, I say, of theirs, though it give them one great advantage, yet it gives us another. For, by keeping it still ²⁰⁰ undetermined, and undecided, how far the Laws of temporall Princes doe binde us, they keepe up that power, which is so profitable to them, that is, To divide Kings and Subjects, and maintaine jealousies

1 Part
Rex
gubernat
Ecclesiam

1 Cor. 15.10

betweene them, because, if the breach of any Law, constitute a sin, then enters the jurisdiction of Rome; for, that is the ground of their indirect power over Princes, *In ordine ad spiritualia*, that in any action, which may conduce to sin, they may meddle, and direct, and constraine temporall Princes. That is their advantage, in their forbearing to declare this doctrine; And then, our advantage is, That this enervates, and weakens, nay destroyes and annihilates that ordinary argument, That there must be alwayes a Visible Church, in which every man may have cleare resolution, and infallible satisfaction, in all scruples that arise in him, and that the Roman Church is that Seat, and Throne of Infallibility. For, how does the Roman Church give any man infallible satisfaction, whether these or these things, grounded upon the temporall Laws of secular Princes, be sins or no, when as that Church hath not, nor will not come to a determination in that point? How shall they come to the Sacrament? how shall they go out of the world with a cleare conscience, when many things lye upon them which they know not, nor can be informed by their Confessors, whether they be sins or no? And thus it is in divers other points besides this; They pretend to give satisfaction and peace in all cases, and pretend to be the onely true Church for that, and yet leave the conscience in ignorance, and in distemper, and distresse, and distraction in many particulars.

The Law of the Prince is rooted in the power of God. The roote of all is Order, and the orderer of all is the King; And what the good Kings of Judah, and the religious Kings of the Primitive Christian Church did, every King may, nay, should do. For, both the Tables are committed to him; (as well the first that concernes our religious duties to God, as the other that concernes our Civill duties to men.) So is the Arke, where those Tables are kept, and so is the Temple, where that Arke is kept; all committed to him; and he oversees the manner of the religious service of God. And therefore it is, that in the Schooles we call Sedition and Rebellion, Sacrilege; for, though the trespassse seeme to be directed but upon a man, yet in that man, whose office (and consequently his person) is sacred, God is opposed, and violated. And it is impiously said of a Jesuit, (I may easily be beleaved of that Jesuit, if any other might be excepted) *Non est Regum etiam veram doctrinam confirmare*, The King hath nothing

²⁴⁰ to doe with Religion, neither doth it belong to him to establish any forme of Religion in his Kingdome, though it bee the right Religion, and though it be but by way of Confirmation.

This then *David*, *David* as a King takes to be in his care, in his office, To rectifie and settle Religion, that is, the outward worship of God. And this he intimates, this he conveys by way of counsaile, and perswasion to all the world; he would faine have all agree in one service of God. Therefore he enters the Psalme so, *Iubilate omnes terræ, Rejoyce all ye lands*; and, *Adoret te omnis terra, All the earth shall worship thee*; and againe, *Venite & audite omnes, Come and heare*

²⁵⁰ *all ye that feare God*. For, as S. *Cyprian* sayes of Bishops, That every Bishop is an universall Bishop, That is, must take into his care and contemplation, not onely his owne particular Dioces, but the whole Catholique Church: So every Christian King is a King of the whole Christian world, that is, must study, and take into his care, not onely his own kingdome, but all others too. For, it is not onely the municipall law of that kingdome, by which he is bound to see his own subjects, in all cases, righted, but in the whole law of Nations every King hath an interest. My soule may be King, that is, reside principally in my heart, or in my braine, but it neglects not the remoter parts of

²⁶⁰ my body. *David* maintains Religion at home; but he assists, as much as he can, the establishing of that Religion abroad too.

David endevours that, perswades that every where; but he will be sure of it at home; There he enjoyns it, there he commands it; *Dicite*, sayes he, *Say*; that is, This you shall say, you shall serve God thus. We cannot provide, that there shall be no Wolves in the world, but we have provided that there shall be no Wolves in this kingdome. Idolatry will be, but there needs be none amongst us. Idolaters were round about the children of Israel in the land of promise; They could not make all those Proselytes; but yet they kept their own station.

²⁷⁰ When the Arian heresie had so surrounded the world, as that *Vniversa fere Orientalis Ecclesia*, Almost all the Eastern Church, And *Cuncti pene Latini Episcopi, aut vi, aut fraude decepti*, Almost all the Bishops of the Westerne Church, were deceived, or threatned out of their Religion into Arianisme; Insomuch, that S. *Hilarie* gives a note of an hundred and five Bishops of note, noted with that heresie; When that one Bishop, who will needs be all alone, the Bishop of

*Omnibus
persuadet*

Ver. 1

Ver. 4

Ver. 16

Suis imperat

Nicephor.

Vinc. Lyra

Hilar.

Hieron.

De Roma.

pont. l. 4.

c. 9

*Ipse facit,
quod jubet*

Ver. 5

Ver. 8

Ver. 16

Psal. 145.3

Ver. 4

Ver. 5

Rome, *Liberius*, so far subscribed to that heresie, (as S. *Hieroms* expresse words are) that *Bellarmino* himselfe does not onely not deny it, but finds himselfe bound, and finds it hard for him to prove, That

²⁸⁰ though *Liberius* did outwardly professe himselfe to be an Arian, yet in his heart he was none; yet for all this impetuousnesse of this flood of this heresie, *Athanasius*, as Bishop, excommunicated the Arians in his Dioces, And *Constantine*, as Emperor, banished them out of his Dominions. *Athanasius* would have been glad, if no other Church, *Constantine* would have been glad, if no other State would have received them; When they could not prevaile so far, yet they did that which was possible, and most proper to them, they preserved the true worship of the true God in their own Jurisdiction.

David could not have done that, if he had not had a true zeale to ²⁹⁰ Gods truth, in his own heart. And therefore, as we have an intimation of his desire to reduce the whole world, and a testimony of his earnestnesse towards his own Subjects, so we have an assurance, that in his own particular, he was constantly established in this truth. He

cals to all, (*Come and see the works of God*) And more particularly to all his, (*O blesse our God yee people*) but he proposes himselfe to their consideration too, (*I will declare what he hath done for my soule.*) *Great is the Lord, and greatly to be feared*, sayes this religious King, in another Psalme; And that is a Proclamation, a Remonstrance to all the world. He addes, *One generation shall declare thy works*

³⁰⁰ *to another;* And that is a propagation to the ends of the world. But all this is rooted in that which is personall, and follows after, *I will speake of the glorious honour of thy Majesty*; And that is a protestation for his own particular. And to the same purpose is that which follows in the next verse, *Men shall speake of the might of thy terrible acts;* They shall, that is, They should; and, I would all men would, sayes *David*; But, whether they doe, or no, *I will declare thy greatnessse*, sayes he there; I will not be defective in my particular. And *David* was to be trusted with a pious endevour amongst his Neighbours, and with a pious care over all his own subjects, as long as he

³¹⁰ nourished, and declared so pious a disposition in his own person. And truly, it is an injurious, it is a disloyall suspition, and jealousie, it is an ungodly fascination of our own happinesse, to doubt of good effects abroad, and of a blessed assurance at home, as long as the zeale

of Gods truth remains so constantly in his heart, and flowes out so declaratorily in his actions, in whose person God assures both our temporall safety, and our Religion.

We passe now from this consideration of the persons; which, though it be fixed here, in the highest, in Kings, extends to all, to whom any power is committed, To Magistrates, to Masters, to Fathers,

Dicite

³²⁰ All are bound to propagate Gods truth to others, but especially to those who are under their charge; And this they shall best doe, if themselves be the Example. So far we have proceeded, and we come now to the Duty, as it is here more particularly expressed, *Dicite, Say unto God*, Publish, declare, manifest your zeale. Christ is *Verbum, The Word*, and that excludes silence; but Christ is also *λόγος*, and that excludes rashnesse, and impertinence in our speech. *Inter cæteras Dei appellaciones, Sermonem veneramur*, Amongst Gods other Names, we honour that, that he is *the Word*; That implies a Communication, Gods goodnesse in speaking to us, and an obligation

Nazianz.

³³⁰ upon us, to speake to him. For, Beloved, That standing of the Sunne and Moone, which gave occasion to the drawing of so much blood of the Amorites, is, in the Originall, not *Siste Sol*, but *Sile Sol*; He does not bid the Sunne and Moone stand still, but he bids them say nothing, make no noise, no motion so. Be the Sunne the Magistrate, and be the Moone, the Church, *Si sileant*, if they be silent, command not, pray not, avow not Gods cause, the case is dangerous. The *Holy Ghost* fell in *fiery tongues*, he inflamed them, and inflamed them to speake. Divers dumb men were presented to Christ; but if they were *dumb*, they were *deafe* too, and some of them *blinde*. Upon men that

Josh. 10.12

³⁴⁰ are dumb, that is, speechlesse in avowing him, God heaps other mischievous impediments too; Deafnesse, They shall not heare him in his word, and Blindnesse, They shall not see him in his works.

Acts 2.3

Dicite, Say, sayes *David*, Delight to speake of God, and with God, and for God; *Dicite, say* something. We told you, this was *Magis quam Cogitare*, That there was more required then to thinke of God. Consideration, Meditation, Speculation, Contemplation upon God, and divine objects, have their place, and their season; But this is more then that; And more then Admiration too; for all these may determine in extasies, and in stupidities, and in uselesse and frivolous ³⁵⁰ imaginations. Gold may be beat so thin, as that it may be blowne

Mat. 12.22

Mar. 7.32

Magis quam cogitare

away; And Speculations, even of divine things, may be blowne to that thinnesse, to that subtilty, as that all may evaporate, never fixed, never applied to any use. God had conceived in himselfe, from all eternity, certaine Idea's, certaine patterns of all things, which he would create. But these Idea's, these conceptions produced not a creature, not a worme, not a weed; but then, *Dixit, & facta sunt*, God spoke, and all things were made. Inward speculations, nay, inward zeale, nay, inward prayers, are not full performances of our Duty. God heares willingliest, when men heare too; when we speake aloud ³⁶⁰ in the eares of men, and publish, and declare, and manifest, and avow our zeale to his glory.

*Minus quam
facere*

It is a duty, which in every private man, goes beyond the *Cogitare*, and the *Admirari*; but yet not so far as to a *Facite*, in the private man. Private men must thinke piously, and seriously, and speake zealously, and seasonably of the cause of God. But this does not authorize, nor justifie such a forwardnesse in any private man, as to come to actions, though he, in a rectified conscience, apprehend, that Gods cause might be advantaged by those actions of his. For, matter of action requires publique warrant, and is not safely grounded upon private zeale.

Origen

³⁷⁰ When *Peter*, out of his own zeale, drew his sword for Christ, *Nondum manifestè conceperat Euangelium patientiæ*, He was not yet well instructed in the patience of the Gospel; Nay, he was submitted to the sentence of the law, out of the mouth of the supreme Judge, *All they that take the sword* (that take it before it be given them by Authority) *shall perish by the sword*. The first law, that was given to the new world, after the Flood, was against the *eating of blood*. God would not have man so familiar with blood. And the second commandement, was against the *shedding of blood*, (*Who so sheddeth mans blood, by man shall his blood be shed.*) Nay, not onely where *Peter* was

Mat. 26.52

³⁸⁰ over-forward of himself, to defend Christ by armes, but where *Iohn* and *Iames* were too vehement, and importunate upon Christ, to give them leave to revenge the wrong done to him upon the Samaritans, (*Wilt thou that we command fire to come down from heaven, and consume them?*) Christ rebukes them, and tells them, *They knew not of what spirit they were*; that is, of what spirit they ought to be.

Gen. 9.4

They knew, sayes *S. Hierome*, they had no power of their own; They goe to him who had; And they doe not say, *Domine jube, Lord doe*

Gen. 9.6

Luk. 9.
[54,] 55

thou doe it; but, Thou shalt never appeare in it, never be scene in it, onely let us alone, and we will revenge thee, and consume them.

³⁹⁰ Though they went no farther then this, yet this rash, and precipitate importunity in *James* and *John*, as well as that hasty comming to action in *Peter*, was displeasing to Christ; *Dicite*, speake; so far goes the duty of this Text; Speake by way of Counsell, you that are Counsellors to Princes, And, by way of Exhortation, you that are Preachers to the people; but leave the *Facite*, matter of action, to them in whose hearts, and by whose hands, and thorough whose commandments God works.

We are yet in our first, in our Historicall part, Commemoration; and there we made it, (in our distribution and paraphrase) our next ⁴⁰⁰ step, what we are to commemorate, to employ this *Dicite*, this speaking upon; and it is upon Gods works; (*Say unto God, how terrible art thou in thy works!*) So that the subject of our speech, (let it bee in holy Conferences, and Discourses, let it be in Gods Ordinance, Preaching) is not to speake of the unrevealed Decrees of God, of his internall, and eternall purposes in himselfe, but of his works, of those things in which he hath declared, and manifested himselfe to us. God gave not alwayes to his Church, the Manifestation of the pillar of Fire, but a pillar of Cloud too; And, though it were a Cloud, yet it was a Pillar; In a holy, and devout, and modest ignorance of those ⁴¹⁰ things which God hath not revealed to us, we are better settled, and supported by a better Pillar, then in an over-curious, and impertinent inquisition of things reserved to God himselfe, or shut up in their breasts, of whom God hath said, *Ye are gods*. God would not shew *all himselfe* to *Moses*, as well as he loved him, and as freely as he conversed with him, He shewed him but *his hinder parts*. Let that be his Decrees then, when in his due time they came to execution; for then, and not till then, they are works. And God would not suffer *Moses* his body to be scene, when it was dead, because then it could not speake to them, it could not instruct them, it could not direct ⁴²⁰ them in any duty, if they transgressed from any. God himselfe would not be spoken to by us, but as hee speaks of himselfe; and he speaks in his works. And as among men, some may Build, and some may Write, and wee call both by one name, (wee call his Buildings, and wee call his Books, his Works) so if wee will speake of God, this

Opera

[Psa. 82.6]

Exod. 33.23

Deut. 34.6

World which he hath built, and these Scriptures which he hath written, are his Works, and we speak of God in his Works, (which is the commandement of this Text) when we speak of him so, as he hath manifested himselfe in his miracles, and as hee hath declared himselfe in his Scriptures; for both these are his Works. There are ⁴³⁰ Decrees in God, but we can take out no Copies of them, till God himselfe exemplifie them, in the execution of them; The accomplishing of the Decree is the best publishing, the best notifying of the Decree. But, of his Works we can take Copies; for, his Scriptures are his Works, and we have them by Translations and Illustrations, made appliable to every understanding; All the promises of his Scriptures belong to all. And, for his Miracles, (his Miracles are also his Works) we have an assurance, That whatsoever God hath done for any, he will doe againe for us.

*Deus ipse, in
operibus
illis, con-
siderandus*

Psal. 66.5

Verse 16

It is then his Works upon which we fix this Commemoration, and ⁴⁴⁰ this glorifying of God; but so, as that wee determine not upon the Work it selfe, but God in the Work, (*Say unto God, (to Him) how terrible art thou, (that God) in thy Works!*) It may bee of use to you, to receive this note, Then when it is said in this Psalme, *Come, and see the Works of God*, and after, *Come, and heare all yee that feare God*, in both places it is not, *Venite*, but *Ite*, It is *Lechu*, not *Come*, but *Goe*, Goe out, Goe forth, abroad, to consider God in his Works; Goe as farre as you can, stop not in your selves, nor stop not in any other, till you come to God himselfe. If you consider the Scriptures to be his Works, make not Scriptures of your owne; which you doe, ⁴⁵⁰ if you make them subject to your private interpretation. My soule speaks in my tongue, else I could make no sound; My tongue speaks in English, else I should not be understood by the Congregation. So God speaks by his Sonne, in the Gospel; but then, the Gospel speaks in the Church, that every man may heare. *Ite*, goe forth, stay not in your selves, if you will heare him. And so, for matter of Action, and Protection, come not home to your selves, stay not in your selves, not in a confidence in your owne power, and wisedome, but *Ite*, goe forth, goe forth into *Ægypt*, goe forth into *Babylon*, and look who delivered your Predecessors, (predecessors in Affliction, predecessors in Mercy) ⁴⁶⁰ and that God, who is *Yesterday, and to day, and the same for ever*, shall doe the same things, which he did yesterday, to day, and for

Heb. 13.8

ever. Turne always to the Commemoration of Works, but not your owne; *Ite*, goe forth, goe farther then that, Then your selves, farther then the Angels, and Saints in heaven; That when you commemorate your deliverance from an Invasion, and your deliverance from the Vault, you doe not ascribe these deliverances to those Saints, upon whose dayes they were wrought; In all your Commemorations, (and commemorations are prayers, and God receives that which wee offer for a Thanksgiving for former Benefits, as a prayer for future) *Ite*,

470 goe forth, by the river to the spring, by the branch to the root, by the worke to God himselfe, and *Dicite*, say unto him, say of him, *Quam terribilis Tu in Tuis*, which sets us upon another step in this part, To consider what this Terriblenesse is, that God expresses in his works.

Terribilis

Gen. 15.12

Exod. 3.6

Though there be a difference between *timor*, and *terror*, (feare and terror) yet the difference is not so great, but that both may fall upon a good man; Not onely a feare of God must, but a terror of God may fall upon the Best. When God talked with *Abraham*, a *horror of great darknesse fell upon him*, sayes that Text. The Father of lights, and the God of all comfort present, and present in an action of Mercy,

480 and yet, a horror of great darknesse fell upon *Abraham*. When God talked personally, and presentially with *Moses*, *Moses hid his face*, for (sayes that Text) *he was afraid to looke upon God*. When I look upon God, as I am bid to doe in this Text, in those terrible Judge-
ments, which he hath executed upon some men, and see that there is nothing between mee and the same Judgement, (for I have sinned the same sinnes, and God is the same God) I am not able of my selfe to dye that glasse, that spectacle, thorow which I looke upon this God, in what colour I will; whether this glasse shall be black, through my despaire, and so I shall see God in the cloud of my sinnes, or red in

490 the blood of Christ Jesus, and I shall see God in a Bath of the blood of his Sonne, whether I shall see God as a Dove with an Olive branch, (peace to my soule) or as an Eagle, a vulture to prey, and to prey everlastingly upon mee, whether in the deepe floods of Tribulation, spirituall or temporall, I shall see God as an Arke to take mee in, or as a Whale to swallow mee; and if his Whale doe swallow mee, (the Tribulation devour me) whether his purpose bee to restore mee, or to consume me, I, I of my selfe cannot tell. I cannot look upon God, in what line I will, nor take hold of God, by what handle I will; Hee

is a terrible God, I take him so; And then I cannot discontinue, I can-
 500 not breake off this terribleness, and say, Hee hath beene terrible to
 that man, and there is an end of his terror; it reaches not to me. Why
 not to me? In me there is no merit, nor shadow of merit; In God there
 is no change, nor shadow of change. I am the same sinner, he is the
 [James 1.17] same God; still the same desperate sinner, still the same terrible
 God.

Reverendus

But *terrible in his works*, sayes our Text; Terrible so, as hee hath
 declared himselfe to be in his works. His Works are, as we said be-
 fore, his Actions, and his Scriptures. In his Actions we see him Ter-
 rible upon disobedient Resistors of his Graces, and Despisers of the
 510 meanes thereof, not upon others, wee have no examples of that. In
 his word, we accept this word in which he hath beene pleased to
 expresse himselfe, *Norah*, which is rather *Reverendus*, then *Terribilis*,
 as that word is used, *I gave him life and peace, for the feare wherewith*
he feared me, and was afraid before my Name. So that this Terribleness,
 which we are called upon to professe of God, is a Reverentiall,
 a Majesticall, not a Tyrannicall terribleness. And therefore hee that
 conceives a God, that hath made man of flesh and blood, and yet
 exacts that purity of an Angel in that flesh, A God that would pro-
 vide himselfe no better glory, then to damne man, A God who lest
 520 hee should love man, and be reconciled to man, hath enwrapped him
 in an inevitable necessity of sinning, A God who hath received
 enough, and enough for the satisfaction of all men, and yet, (not in
 consideration of their future sinnes, but merely because he hated
 them before they were sinners, or before they were any thing) hath
 made it impossible, for the greatest part of men, to have any benefit
 of that large satisfaction . . . † This is not such a Terribleness as arises
 out of his Works, (his Actions, or his Scriptures) for God hath never
 said, never done any such thing, as should make us lode such con-
 ceptions of God in our selves, or lay such imputations upon him.

Psal. 2.11

530 The true feare of God is true wisedome. It is true Joy; *Rejoice in*
trembling, saith *David*; There is no rejoicing without this feare;
 there is no Riches without it; *Reverentia Iehovæ*, The feare of the
 Lord is his treasure, and that is the best treasure. Thus farre we are

[Isa. 33.6]

† Some words seem to have been omitted here, as there is no principal
 verb to agree with "And therefore hee . . ." at the beginning of the sentence.

Heb. 12.28

to goe; *Let us serve God with reverence, and godly feare,* (godly feare is but a Reverence, it is not a Jealousie, a suspition of God.) And let us doe it upon the reason that followes in the same place, *For our God is a consuming fire,* There is all his terribleness; he is *a consuming fire* to his enemies, but he is *our God;* and *God is love:* And therefore to conceive a cruell God, a God that hated us, even to damnation, 540 before we were, (as some, who have departed from the sense and modesty of the Ancients, have adventured to say) or to conceive a God so cruell, as that at our death, or in our way, he will afford us no assurance, that hee is ours, and we his, but let us live and die in anxiety and torture of conscience, in jealousie and suspition of his good purpose towards us in the salvation of our soules, (as those of the Romane Heresie teach) to conceive such a God as from all eternity meant to damne me, or such a God as would never make me know, and be sure that I should bee saved, this is not to professe God to be terrible in his works; For, his Actions are his works, and his 550 Scriptures are his works, and God hath never done, or said any thing to induce so terrible an opinion of him.

And so we have done with all those pieces, which in our paraphrasticall distribution of the text, at beginning, did constitute our first, our Historicall part, *Davids retrospect,* his commemoration of former blessings; In which he proposes a duty, a declaration of Gods goodnesse, *Dicite,* publish it, speake of it; He proposes Religious duties, in that capacity, as he is King; (Religion is the Kings care) He proposes, by way of Counsaile to all; by way of Commandment to his owne Subjects; And by a more powerfull way, then either 560 counsaile or Commandment, that is, by Example, by doing that himselfe, which he counsailes, and commands others to doe. *Dicite, Say,* speake; It is a duty more then thinking, and lesse then doing; Every man is bound to speake for the advancement of Gods cause, but when it comes to action, that is not the private mans office, but belongs to the publique, or him, who is the Publique, *David himselfe, the King.* The duty is Commemoration, *Dicite, Say,* speake, but *Dicite Deo, Do this to God;* ascribe not your deliverances to your Armies, and Navies, by Sea, or Land; no, nor to Saints in Heaven, but to God onely. Nor are ye called upon to contemplate God in his Essence, or in his De- 570 crees, but in his *works;* In his Actions, in his Scriptures; In both those

[1 Joh. 4.8]

you shall find him *terrible*, that is, Reverend, majesticall, though never tyrannicall, nor cruell. Passe we now, according to our order laid downe at first, to our second part, the Propheticall part, *Davids* prospect for the future; and gather wee something from the particular branches of that, *Through the greatnessse of thy power, thine enemies shall submit themselves unto thee.*

2 Part

*Habet Deus
hostes*

⁵⁸⁰ And we may have good, that is, advantage in the way to glory, by

the exercise of our patience, from enemies too. Those for whom God had done most, the Angels, turned enemies first; vex not thou thy selfe, if those whom thou hast loved best, hate thee deadliest. There is a love, in which it aggravates thy condemnation, that thou art so much loved; Does not God recompence that, if there be such a hate, as that thou art the better, and that thy salvation is exalted, for having beene hated? And that profit, the righteous have from enemies. *God loved us then, when we were his enemies*, and we frustrate his exemplar love to us, if we love not enemies too. The word *Hostis*, (which

⁵⁹⁰ is a word of heavy signification, and implies devastation, and all the

mischiefs of war) is not read in all the New Testament: *Inimicus*, that is, *non amicus*, unfriendly, is read there often, very very often. There is an enmity which may consist with Euangelicall charity; but a hostility, that carries in it a denotation of revenge, of extirpation, of annihilation, that cannot. This gives us some light, how far we may, and may not hate enemies. God had enemies to whom he never returned, The Angels that opposed him; and that is, because they oppose him still, and are, by their owne perversenesse, incapable of reconciliation. We were enemies to God too; but being *enemies*, we

Rom. 5.10

⁶⁰⁰ were *reconciled to God by the death of his Son.*

As then actual reconciliation makes us actually friends, so in differences which may be reconciled, we should not be too severe enemies, but maintaine in our selves a disposition of friendship; but, in those things, which are in their nature irreconciliable, we must be irreconciliable too. There is an enmity which God himselfe hath made, and made perpetuall: *Ponam inimicitias*, sayes God; God puts an enmity betweene the seed of the Serpent, and the seed of the woman; And,

Gen. 3.15

those whom God joynes, let no man sever, those whom God severs, let no man joyne. The Schoole presents it well; wee are to consider
 610 an enemy formally, or materially; that is, that which makes him an enemy, or that which makes him a man. In that which makes him a man, hee hath the Image of God in him, and by that is capable of grace and glory; and therefore, that wee may not hate, which excludes all personall, and all nationall hatred. In that which makes him an enemy he hath the Image of the Devill, infidelity towards God, perfidiousnesse towards man, Heresie towards God, infectious manners towards man; and, that we must alwaies hate; for, that is
 620 *Odium perfectum*, A hate that may consist with a perfect man, nay, a hate that constitutes love it selfe; I do not love a man, except I hate his vices, because those vices are the enemies, and the destruction of that friend whom I love.

God himselfe hath enemies, *Thine enemies shall submit*, sayes the text, to God; There thou hast one comfort, though thou have enemies too; but the greater comfort is, That God cals thine enemies his. *Nolite tangere Christos meos*, sayes God of all holy people; you were as good touch me, as touch any of them, for, *they are the apple of mine eye*. Our Saviour Christ never expostulated for himselfe; never said, why scourged you me? why spit you upon me? why crucifie you me? as long as their rage determined in his person, he opened
 630 not his mouth; when *Saul* extended the violence to the Church, to his servants, then Christ came to that, *Saul, Saul, why persecutest thou me? Cains trespassae against God himselfe was, that he would binde God to an acceptation of his Sacrifice*; And for that God comes no farther, but to *Why doest thou thus?* but in his trespassae upon his brother, God proceeds so much farther, as to say, *Now art thou cursed from the earth. Ieroboam* suffered Idolatry, and God let him alone; that concerned but God himselfe. But when *Ieroboam* stretched forth his hand to lay hold on the Prophet, his hand withered. Here is a holy league, Defensive, and Offensive; God shall not onely protect
 640 us from others, but he shall fight for us against them; our enemies are his enemies.

And beloved, it is well that it is so; for, if we were left to our selves, we were remedilesse. *It is his mercy that we are not consumed*, by his indignation, by himselfe; But it must be the exercise of his power, if

Inimici tui,
Dei sunt
inimici
Psal. 105.15
17.8

Acts 9.[4]
Gen. 4.6
Ver. 11
1 King 13.4

Magnitudo
potentiae
[Lam. 3.22]

we be not consumed by his, and our enemies; for, there is but that one way in the text, that can bring these enemies to any thing, that is, *In multitudine virtutis tuae, In the greatnesse of thy power.* It must be *power*; Intreaty, Appliablenesse, Conformity, Facility, Patience does not serve. It must be Power, and *His power*; To assist our selves

⁶⁵⁰ by his enemies, by Witches, or by Idolaters, is not his power. It is Power that does all; for, the name that God is manifested in, in all the making of the World, in the first of Genesis, is *Elohim*, and that is *Deus fortis*, The powerfull God. It is *Power*, and it is *His power*; for, his name is *Dominus tzebaoth*, The Lord of Hosts. Hosts and Armies of which he is not the Generall, are but great insurrections, great rebellions. And then, as it is *Power*, and *His power*, so it is *the greatnesse of his Power*; His Power extended, exalted. It is in the Originall, *Berob, In multitudine fortitudinis*, in thy manifold power, in thy multiplied power. *Moses* considers the assurance that they

Deut. 20.4 ⁶⁶⁰ might have in God, in this, That God fought their battails (*The Lord your God goeth with you, to fight for you against your enemies, and save you.*) There was his power declared, and exercised one way; and then in this, That he had afforded them particular Laws, for their direction in all their actions, Religious, and Civill; (*To what Nation is God come so neare? what people have Lawes and Ordinances, such as we have?*) So that, where God defends us by Armies, and directs us by just Lawes, that is *Multitudo fortitudinis, The greatnesse of his power*, his power magnified, his power multiplied upon us.

Mentientur Now, through this *power*, and not without this power, this double

⁶⁷⁰ power, Law and Armes, *Thine enemies shall submit themselves unto thee*, sayes our text. And then, is all the danger at an end? shall we be safe then? Not then. The word is *Cacash*, and *Cacash* is but *Mendacem fieri*, to be brought to lie, to dissemble, to equivocate, to modifie, to temporize, to counterfeit, to make as though they were our friends, in an outward conformity. And there are enemies of God, whom no power of Armies or Lawes can bring any farther then that,

Iosh. 9 To hold their tongues, and to hold their hands, but to withhold their hearts from us still. So the Gibeonites deceived *Ioshua*, in the likeenesse of Ambassadors; *Ioshuahs* power made them lie unto him. So

⁶⁸⁰ *Pharaoh* deceived and deluded *Moses* and *Aaron*; Every Act of power brought *Pharaoh* to lie unto them. I direct not your thoughts upon

publique Considerations; It is not my end; It is not my way: My way and end is to bring you home to your selves, and to consider there, That we are full of weaknesses in our selves, full of enemies, sinfull tentations about us; That onely the power of God, his power multiplied, that is, The receiving of his word, (that is, the power of Law) The receiving of his corrections (that is, the power of his Hosts) can make our enemies, our sinfull tentations submit, and when they do so, it is but a lie, They returne to us, and we turne to them againe,

⁶⁹⁰ *In the greatnesse of thy power shall thine enemies submit unto thee.*

But then, (which is our last step and Conclusion) even this, That these enemies shall be forced to such a submission, to any submission, though disguised and counterfeit, is, in this Text, presented for a Consolation; There is a comfort even in this, That those enemies shall be faine to lie, that they shall not dare to avow their malice, nor to blaspheme God in open professions. There is a conditionall blessing proposed to Gods people; (*O that my people had hearkned unto me! O that Israel had walked in my wayes!*) What had been their recompence? This. *The haters of the Lord should have submitted them-*

⁷⁰⁰ *selves unto them.* Should they in earnest? No truly; there is the same word, They should have lyed unto them, they should have made as though they had submitted themselves; and that, God presents for a great degree of his mercy to them. And therefore, as in thy particular Conscience, though God doe not take away that *Stimulum carnis*, and that *Angelum Satanae*, though he doe not extinguish all lusts and concupiscencies in thee, yet if those lusts prevaile not over thee, if they command not, if they divert thee not from the sense, and service of God, thou hast good reason to blesse God for this, to rest in this, and to call it peace of conscience: So hast thou reason too to call it Peace

⁷¹⁰ in the Church, and peace in the State, when Gods enemies, though they be not rooted out, though they be not disposed to a hearty Allegiance, and just Obedience, yet they must be subject, they must submit themselves whether they wil or no, and though they wil wish no good, yet they shall be able to doe no harme. For, the Holy Ghost declares this to be an exercise of power, of Gods power, of the greatnesse of Gods power, that his enemies submit themselves, though with a fained obedience.

Consolatio

Psal. 81.

[13,] 15

[81:80 F, as
in Vulg.]

[2 Cor.

12.7]

Number 5.

*Preached at Pauls, upon Christmas Day.
1627.*

EXOD. 4.13. *O MY LORD, SEND I PRAY THEE,
BY THE HAND OF HIM WHOM THOU WILT
SEND.*

IT HATH BEEN suspitiously doubted, more then that, freely disputed, more then that too, absolutely denied, that Christ was born the five and twentieth of December, that this is Christmas-day: yet for all these doubts, and disputations, and denials, we forbeare not, with the whole Church of God, constantly and confidently to celebrate this for his Day. It hath been doubted, and disputed, and denied too, that this Text, *O my Lord, send I pray thee, by the hand of him, whom thou wilt send*, hath any relation to the sending of the Messiah, to the comming of Christ, to Christmas-day; yet we forbeare not to wait ¹⁰ upon the ancient Fathers, and as they said, to say, that *Moses* having received a commandement from God, to undertake that great em- ployment of delivering the children of Israel from the oppressions of *Pharaoh* in *Ægypt*, and having excused himself by some other mod- est and pious pretences, at last, when God pressed the imployment still upon him, he determines all in this, *O my Lord, send I pray thee, by the hand of him, whom thou wilt send*, or, (as it is in our Margin) *whom thou shouldest send*. It is a work, next to the great work of the redemption of the whole world, to redeem Israel out of *Ægypt*; And therefore doe both workes at once, put both into one hand, and *mitte* ²⁰ *quem missurus es, send him, whom I know, thou wilt send, him, whom pursuing thine owne decree, thou shouldest send, send Christ, send him now, to redeem Israel from Ægypt.*

These words then (though some have made that interpretation of them, and truly, not without a faire appearance, and probability, and verisimilitude) doe not necessarily imply a slacknesse in *Moses* zeale, that he desired not affectionately, and earnestly the deliverance of his Nation from the pressures of Ægypt; nor doe they imply any diffidence, or distrust, that God could not, or would not endow him with faculties fit for that imployment; But, as a thoughtfull man, a pensive,
³⁰ a considerative man, that stands still for a while, with his eyes fixed upon the ground, before his feete, when he casts up his head, hath presently, instantly the Sun, or the heavens for his object, he sees not a tree, nor a house, nor a steeple by the way, but as soon as his eye is departed from the earth where it was long fixed, the next thing he sees is the Sun or the heavens; so when *Moses* had fixed himselfe long upon the consideration of his own insufficiency for this service, when he tooke his eye from that low peece of ground, Himselfe, considered as he was then, he fell upon no tree, no house, no steeple, no such consideration as this, God may endow me, improve me, exalt me,
⁴⁰ enable me, qualifie me with faculties fit for this service, but his first object was that which presented an infallibility with it, Christ Jesus himselfe, the Messias himselfe, and the first petition that he offers to God is this, *O my Lord, send I pray thee, by the hand of him whom thou wilt send.* For me, as I am, I am altogether unfit; when thou shalt be pleased to work upon me, thou wilt finde me but stone, hard to receive thy holy impressions, and then but snow, easie to melt, and lose those holy formes again: There must be labour laid, and per chance labour lost upon me; but put the businesse into a safe hand, and under an infallible instrument, and *Mitte quem missurus es, send*
⁵⁰ *him whom, I know, thou wilt send, him, whom, pursuing thine own decree, thou shouldest send, send him, send Christ now.*

As much as Paradise exceeded all the places of the earth, doe the Scriptures of God exceed Paradise. In the midst of Paradise grew the *Tree of knowledge, and the tree of life:* In this Paradise, the Scripture, every word is both those Trees; there is Life and Knowledge in every word of the Word of God. That *Germen Iehovæ*, as the Prophet *Esay* calls Christ, that Off-spring of Jehova, that Bud, that Blossome, that fruit of God himselfe, the Son of God, the Messiah, the Redeemer, Christ Jesus, growes upon every tree in this Paradise, the

Divisio

⁶⁰ Scripture; for Christ was the occasion before, and is the consummation after, of all Scripture. *This have I written* (sayes S. John,) and so say all the Pen-men of the holy Ghost, in all that they have written, *This have we written, that ye may know that ye have eternall life*: Knowledge and life growes upon every tree in this Paradise, upon every word in this Booke, because upon every Tree here, upon every word, grows Christ himselfe, in some relation.

From this Branch, this Text, *O my Lord send, I pray thee, by the hand of him, whom thou wilt send*, we shall not so much stand, to gather here and there an Apple, that is, to consider some particular ⁷⁰ words of the Text it selfe, as endeavour to shake the whole tree, that is, the Context, and coherence and dependance of the words: for, since all that passed between God and *Moses* in this affaire, and negotiation, Gods employing of *Moses*, and *Moses* presenting his excuses to God, and Gods taking of all those excuses, determines in our Text, in our Text is the whole story, virtually and radically implyed; And therefore, by just occasion thereof, we shall consider first, That though for the ordinary duties of our callings, arising out of the evidence of expresse Scriptures, we are allowed no hæsitation, no disputation, whether we will doe them or no; but they require a present, and an ⁸⁰ exact execution thereof: yet in extraordinary cases, and in such actions as are not laid upon us, by any former and permanent notification thereof in Scripture, such as was *Moses* case here, to undertake the deliverance of Israel from Egypt; in such cases, not onely some hæsitation, some deliberation, some consultation in our selves, but some expostulation with God himselfe, may be excusable in us. We shall therefore see, that *Moses* did excuse himself four wayes; And how God was pleased to joyn issue with him in all foure, and to cast him, and overcome him in them all: And when we come to consider his fift, which is rather a Diversion upon another, then an Excuse in ⁹⁰ himselfe, and yet, is that, which is most literally in our Text, *O my Lord send, I pray thee, by the hand of him, whom thou wilt send*, because this was a thing which God had reserved wholly to himselfe, The sending of Christ: we shall see, that God would not have been pressed for that, but, (as it followes immediately, and is also a bough of this tree, that is, grows out of this Text) *God was angry*; But yet (as we shall see in the due place) it was but such an anger, as ended

in an Instruction, rather then in an Increpation; and in an Encouragement, rather then in a Desertion, for he established *Moses* in a resolution to undertake the worke, by joyning his brother *Aaron* in ¹⁰⁰mission with him. So then, wee have shak'd the tree, that is, resolv'd and analyz'd the Context, of all which, the Text it selfe is the root, and the seale. And, as we have presented to your sight, we shall farther offer to your tast, and digestion, and rumination, these particular fruits; First, that ordinary Duties require a present execution; Secondly, that in Extraordinary, God allowes a Deliberation, and requires not an implicite, a blind obedience: And in a third place, wee shall give you those foure circumstances, that accompanied, or constituted *Moses* deliberation, and Gods removing of those foure impediments: And in a fourth roome, that Consultation or Diversion, ¹¹⁰ *The sending of Christ*: And in that, How God was affected with it, *He was angry*: angry that *Moses* would offer to looke into those things, which he had lockt up in his secret counsels, such as that sending of Christ, which he intended: But yet, not angry so, as that he left *Moses* unsatisfied, or un-accommodated for the maine businesse, but setled him in a holy and chearfull readinesse to obey his commandement. And through all these particulars, we shall passe, with as much clearnesse, as the waight, and as much shortnesse, as the number will permit.

First then, our first Consideration constitutes that Proposition, ¹²⁰ *Ordinary Duties*, arising out of the Evidence of Gods Word, require a present Execution. There are Duties that binde us *semper*, and *Ad semper*, as our Casuists speak; we are Alwayes bound to doe them, and bound to doe them Alwayes; that is, Alwayes to produce *Actus elicitos*, Determinate acts, Successive and Consecutive Acts, conformable to those Duties; whereas in some other Duties, we are onely bound to an Habitual disposition, to doe them in such and such necessary cases; And those Actions of the later sort, fall in *Genere Deliberativo*, we may consider Circumstances, before we fall under a necessity of doing them; that is, of doing them Then, or doing them ¹³⁰ Thus: Of which kind, even those great duties of Praying, and Fasting are; for we are alwayes bound to Pray, and alwayes bound to Fast; but not bound to fast alwayes, nor alwayes to pray. But for Actions of the first kind, such as are the worshipping of God, and the not

Ordinary
Duties

worshipping of Images; such as are the sanctifying of Gods Sabbaths, and the not blaspheming of his Name, which arise out of cleare and evident commands of God; they admit no Deliberation, but require a present Execution. Therefore as S. Stephen saw Christ, standing at the right hand of his Father, (a posture that denotes first a readinesse to survey, and take knowledge of our distresses, and then a readinesse

¹⁴⁰ to proceed, and come forth to our assistance) so in our Liturgie, in our Service, in the Congregation, we stand up at the profession of the Creed, at the rehearsing the Articles of our Faith, thereby to declare to God, and his Church, our readinesse to stand to, and our readinesse to proceed in that Profession. The commendation which is given of

Mark 1.18 *Andrew, and Peter* for obeying Christs call, lyes not so much in the *Reliquerunt retia*, that they *left their nets*, as in the *Protinus reliquerunt*, that *forthwith*, immediately, without farther deliberation, *they left their nets*, the meanes of their livelyhood, and followed Christ.

Esay 61.1 *The Lord and his Spirit hath anointed us to preach*, sayes the Prophet

¹⁵⁰ Esay: To preach what? *Acceptabilem annum*, to preach *the acceptable yeare of the Lord*. All the yeare long the Lord stands with his armes open to embrace you, and all the yeare long *we pray you in Christs stead, that you would be reconciled to God*. But yet, God would faine

2 Cor. 5.20 *reduce it to a narrower compasse of time, Hodie si vocem ejus audieritis, that you would heare his voyce to day, and not harden your hearts to day*: And to a narrower compasse then that, *Dabitur in illa hora*, sayes Christ, *The holy Ghost shall teach you in that houre*: In this houre the holy Ghost offers himselfe unto you: And to a narrower compasse then an houre, *Beati qui nunc esuritis, qui nunc fletis*,

¹⁶⁰ *Blessed are ye that hunger now, and that mourn now*, that put not off years, nor dayes, nor hours, but come to a sense of your sins, and of the meanes of reconciliation to God, now, this minute. And therefore,

Levit. 19.36 when ye reade, *Iusta pondera, just weights, and just balances, and just measures, a just Hin, and a just Ephah shall ye have, I am the Lord your God*, Do not you say, so I will hereafter, I will come to just weights and measures, and to deale uprightly in the world, as soon as I have made a fortune, established a state, raised a competency for wife and children, but yet I must doe as other men doe; when you

Levit. 23 reade *Remember that you keep holy the Sabbath day*, (and by the

¹⁷⁰ way, remember that God hath called his other holy dayes, and holy

Matt. 5.34

convocations, *Sabbaths* too) remember that you celebrate his Sabbaths by your presence here, doe not you say, so I will if I can rise time enough, if I can dine soon enough; when you reade, *sweare not at all*, doe not you say, no more I would but that I live amongst men that will not beleeve me without swearing, and laugh at me if I did not sweare; for duties of this kinde, permanent and constant duties arising out of the evidence of Gods word, such as just and true dealing with men, such as keeping Gods Sabbaths, such as not blaspheming his name, have no latitude about them, no conditions in them; they
¹⁸⁰ have no circumstance, but are all substance, no apparell, but are all body, no body, but are all soule, no matter, but are all forme; They are not in *Genere deliberativo*, they admit no deliberation, but require an immediate, and an exact execution.

But then, for extraordinary things, things that have not their evidence in the word of *God* formerly revealed unto us, whether we consider matters of Doctrine, and new opinions, or matter of Practise, and new commands, from what depth of learning soever that new opinion seeme to us to rise, or from heighth of Power soever that new Command seeme to fall, it is still in *genere deliberativo*, still we are

Extraor-
dinary

¹⁹⁰ allowed, nay still wee are commanded to deliberate, to doubt, to consider, before we execute. As a good Author in the Roman Church, sayes, *Perniciosius est Ecclesiae*, It is more dangerous to the Church, to accept an Apocryphall book for Canonicall, then to reject a Canonicall booke for Apocryphall: so may it be more dangerous, to doe some things, which to a distempered man may seeme to be commanded by God, then to forbeare some things, which are truely commanded by him. God had rather that himselfe should be suspected, then that a false god should be admitted. The easinesse of admitting Revelations, and Visions, and Apparitions of spirits, and Purgatory souls in the Roman

Melch.
Canus

²⁰⁰ Church; And then, the overbending, and super-exaltation of zeale, and the captivity to the private spirit, which some have fallen into, that have not beeene content to consist in moderate, and middle wayes in the Reformed Church; this easinesse of admitting imaginary apparitions of spirits in the Papist, and this easinesse of submitting to the private spirit, in the Schismatike, hath produced effects equally mischievous: Melancholy being made the seat of Religion on the one side, by the Papist, and Phrenzy on the other side, by the Schismatick.

Basil

Multi, p̄e studio immoderato intendi in contrarium aberrarunt à medio, was the observation and the complaint of that Father in his time, and his prophecy of ours; That many times, an over-vehement bending into some way of our owne choosing, does not onely withdraw us from the left hand way, the way of superstition, and Idolatry, from which wee should all draw, but from the middle way too, in which we should stand, and walk. And then, the danger is thus great,

Leo

facile in omnia flagitia impulit, quos religione decepit diabolus; As God doth, the devill also doth make Zeal and Religion his instrument. And in other temptations, the devill is but a serpent; but in this, when he makes zeale and religion his instrument, he is a Lyon. As long as the devill doth but say, Doe this, or thou wilt live a foole, and dye a

²²⁰ begger; Doe this, or thou canst not live in this world, the devill is but a devill, he playes but a devils part, a lyer, a seducer; But when the devill comes to say, Doe this, or thou canst not live in the next world, thou canst not be saved, here the devill pretends to be God, here he acts Gods part, and so prevails the more powerfully upon us. And then, when men are so mis-transported, either in opinions, or in actions, with this private spirit, and inordinate zeale, *Quibus non potest auferre fidem, aufert charitatem,* sayes the same Father, Though the devill hath not quenched faith in that man himselfe, yet he hath quenched that mans charity towards other men; Though that man

²³⁰ might be saved, in that opinion which he holds, because (perchance) that opinion destroyes no fundamentall point, yet his salvation is shrewdly shaked, and endangered, in his uncharitable thinking, that no body can be saved that thinks otherwise. And as it works thus to

an uncharitablenesse in private, so doth it to turbulency, and sedition in the publique. Of which, we have a pregnant, and an applicable example in the life of *Constantine* the Emperour; In his time, there arose some new questions, and new opinions in some points of Religion; the Emperor writ alike to both parties, thus: *De rebus ejusmodi, nec omnino rogetis, nec rogati respondeatis:* Doe you move

Eusebius

²⁴⁰ no questions, in such things, your selves; and if any other doe, yet be not you too forward, to write, so much as against them. What questions doth he meane? That is expressed, *Quas nulla lex, Canonve Ecclesiasticus necessario præscribit;* Such questions, as are not evidently declared, and more then evidently declared, necessarily en-

joyned by some law, some rule, some Canon of the Church: Disturbe not the peace of the Church, upon Inferences, and Consequences, but deale onely upon those things, which are evidently declared in the Articles, and necessarily enjoyed by the Church. And yet, though that Emperor declared himselfe on neither side, nor did any act in
250 favour of either side, yet because he did not declare himselfe on their side, those promovers of these new opinions, *Eo pervenere*, (sayes that Author) *ut imagines Imperatoris violarint*, They came as far as they could, to violate the person of the Emperour, for they violated and defac'd his statuēs, his images, his pictures, the ensigns of his power and honour; And in this insolency they continued (sayes that Author) even after the Emperour had silenced both parties; when he, by his expresse Edict, had forbidden both sides to write, the promovers of the new opinions would write. Still such men think, that whatsoever they think, is not onely true in it selfe, but necessary for salvation to
260 every man; whereas new opinions, that may vary from the Scriptures; new commands, that may vary from the Church, are still *in Genere deliberativo*, they admit, they require Deliberation. Blinde and implice faith shall not save us in matter of Doctrine, nor blinde and implice obedience, in matter of practice; neither is there any faith so blinde, and implice, as to beleeve those imaginary apparitions of spirits, nor any obedience so blinde and implice, as to obey our owne private spirit, and distempered zeale. Truly, I should hope better of their salvation, who in the first darker times, doubted of the Revelations of St. *John*, then of theirs, who in these cleare and evident times,
270 accept, and enjoyne, and magnifie, so much as they doe in the Romane Church, the Revelations of St. *Brigid*: And I should rather accompany them, who out of their charitable moderation, doe beleeve, that some Christians, though possessed with some errours, may be saved, then them, who out of their passionate severity, first call every difference from themselves, an errour; and then every errour, damnable; and doe not onely pronounce, that none that holds any such errour, can bee saved, but that no man, though he hold none of those errours himselfe, can be saved, if he think any man can be saved, that holds them. And so we have done with those two propositions, which are
280 the walls upon which our whole frame is to be laid; That ordinary duties require a present execution, that was our first: but extraordinary

admit deliberation, that was our second Consideration; And now our third is, to consider *Moses* case in particular, as it was an example of both.

Moses case

[Exod. 3.]

V. 4

As *Moses* was an example of the present performance of an evident duty, we carry you back, to the former chapter, where this roote, this Text is first laid, that is, this employment first begun to be notified. There ver. 4. God calls *Moses*, and he calls him by name, and by name twice, *Moses, Moses*. Of this, *Moses* could not be ignorant; and there-

²⁹⁰ fore he comes to a present discharge of this duty to a present answer, *ecce adsum, Lord, here I am*. This is the advantage of innocence above guiltinesse; God called *Adam* in Paradise, and he called him by name, and with a particular inquisition, *Adam, ubi es? Adam, where art thou?* And *Adam* hid himselfe; God calls *Moses*, and *Moses* answers. Hee that is used to heare God, at home, in his conscience, and in his eares, at Church; and used to answer God, in both places, at home in his private meditations, and in publique devotions at Church; he that is used to heare, and used to answer God thus, shall be glad to heare him, in his last voice, in his Angels Trumpets, and to that voice,

[Eph. 5.14]

³⁰⁰ *Surgite qui dormitis*, Arise thou that sleepest in the dust, and stand up to Judgement, as he shall have invested the righteousnesse of Christ

Apoc. 1.18

Jesus, he shall answer in the very words of Christ Jesus; *I am he that liveth, and was dead, and behold I am alive, for evermore, Amen*. In

this evident duty then, *Moses* permitted himselfe no liberty; God called, and he answered instantly; He answered in action, as well as in words; and, indeed, that is our loudest, and most musicall answer, to answer God, in deed, in action. So *Moses* did; He came, he hastned to the place, where God spake. It is one good argument of piety, to love the place where God speakes, the house of his presence. But yet

³¹⁰ *Moses* received an inhibition from God there, a *ne appropries*, Come not too neare, too close to this place. God loves that we should come to him here, in his house; but God would not have us presse too close upon him here; we must not be too familiar, too fellowly, too homely with God, here at home, in his house, nor loath to uncover our head, or bow our knee at his name. When God proceeded farther with *Moses*, and comes to say, *descendi ut liberem*, I am come downe to deliver Israel from Egypt, (which was the first intimation that God gave of that purpose) *Moses* likes that well enough, opposes nothing

V. 5

V. 8

to that, that God would be pleased to thinke of some course for de-
 320 livering of Israel, and enable some Instrument for that worke; for that is, for the most part Gods descending, and his comming down, to put his power instrumentally, ministerially, into the hand of another; Generall things, and remote things doe not much affect us; *Moses* sayes nothing to Gods generall proposition; That he was come downe to deliver Israel, but when God comes to that particular, *veni ergo ut mittam te*, Come therefore that I may send thee, him into Egypt, *Moses* to *Pharaoh*, this was a Rock in his Sea, and a Remora upon his Ship, a Hill in his way, and a Snake in his path. Some light, that this was about the time, when Israel should be delivered, there was before.

V. 9, 10

330 *Moses* takes knowledge, that God had promised *Abraham*, that after foure generations, they should come back; and the foure generations were come about. Some light, that *Moses* should be the man, by whom they should bee delivered, it seemes there was before; for upon that history which is in the second chapter of this booke, that *Moses* slew an Egyptian who oppressed one of his Countrymen, *St. Stephen*, in his owne Funerall Sermon, sayes, That *Moses*, in that act supposed, *his brethren would have understood, how that God, by his hand would deliver them, but they understood it not*. So that it seemes some such thing had gone out in voyce, some revelation, some intimi-

Gen. 15.16

340 tation, some emanation of some kinde of light there had beene, by which they might have understood it, though they did not. But when *Moses* remembers now, that that succeeded not, that they apprehended not the offer of his service then, and that he was now growne to be eighty yeares old, and that forty of that eighty had been spent in an obscure, in a Shepherds life, and that he must now be sent, not onely to worke upon that people, who shewed no forwardnesse towards him then, and might absolutely have forgotten him now, but upon *Pharaoh* himselfe, this created in *Moses* this hæsitation, this deliberation; perchance not without some tincture of infirmity, but farre from

Exod. 2.12

Acts 7.25

350 any degree of impiety; perchance not without some expostulation with God, but farre from any reluctance against God. Consider *Abraham*; *Abraham the Father of the faithfull*; of whom, as the Apostle sayes, that he *hoped beyond hope*, we may say, that he beleaved beyond faith, for, (as he sayes) *he followed God, not knowing whither he led him*; *Abraham* came to another manner of expostulation with

[Rom. 4.18]

Gen. 18.23

God, in the behalfe of *Sodome*; He sayes to God, *wilt thou destroy the righteous with the wicked? Absit, be that farre from thee*; and he repeats it *Absit, be that farre from thee*; and he pleads it with God, *Shall not the Judge of all the earth doe right?* Now as St. *Paul* sayes of

³⁶⁰ *Esay, Esay* was bold when he said thus and thus; so we may say of *Abraham, Abraham* was bold, when he could conceive such an imagination, that God would destroy the righteous with the wicked, or that the Judge of all the earth should not doe right; yet *Abraham* is not blamed for this. Consider St. *Peters* proceeding with Christ; he

Mat. 16.22

comes to a rebuking of Christ, and to a more vehement *absit, Lord be this far from thee, this shall not be unto thee*, speaking of his going up to Jerusalem, upon which journey dependeth the whole work of our redemption. And though S. *Peter* incurred an increpation from Christ, yet that which he did, was rooted in love, and piety, though it

³⁷⁰ were mixt with inconsideration. S. *Peter* went farther then *Abraham*, but *Abraham* farther then *Moses*; As therefore that first Revelation, which *Moses* may seeme to have received, when he was forty yeaeres before this, in Egypt, did not so binde him, to a present prosecution of that work of their deliverance, but that, upon occasion he did withdraw himselfe from Egypt, and continue from thence, in a forty yeaeres absence; so neither did this intimation, which he received from God now, so binde him up, but that hee might piously present his owne unfitnesse for that emploiment; for it does not so much imply a deniall to undertake the service, as a petition, that God would

³⁸⁰ super-endow him, with parts, and faculties, fit for that service; It is farre from that stubborne sonnes *non ibo*, I will not goe to work in that Vineyard; But it is onely this, except God doe somewhat for me before I goe, I shall be very unfit to goe: And that any Ambassadour may say to his Prince, any Minister of State to his Master, any Messenger of God to God himselfe. And therefore good occasion of doctrines of edification offering it selfe from that consideration, wee shall insist a little, upon each of his excuses, though they be foure.

Quis ego

His first prospect that he looks upon in himself, his first object, that by way of objection he makes to God, is himself, and his owne un-³⁹⁰ worthiness. To consider others, is but to travaile: to be at home, is to consider our selves: upon others we can looke, but in oblique lines; onely upon our selves, in direct. Man is but earth; Tis true; but earth

is the center. That man who dwels upon himself, who is alwaies conversant in himself, rests in his true center. Man is a celestiall creature too, a heavenly creature; and that man that dwels upon himselfe, that hath his conversation in himselfe, hath his conversation in heaven. If you weigh any thing in a scale, the greater it is, the lower it sinkes; as you grow greater and greater in the eyes of the world, sinke lower and lower in your owne. If thou ask thy self *Quis ego*,

⁴⁰⁰ what am I? and beest able to answer thy selfe, why now I am a man of title, of honour, of place, of power, of possessions, a man fit for a Chronicle, a man considerable in the Heralds Office, goe to the Heralds Office, the spheare and element of Honour, and thou shalt finde those men as busie there, about the consideration of Funerals, as about the consideration of Creations; thou shalt finde that office to be as well the Grave, as the Cradle of Honour; And thou shalt finde in that Office as many Records of attainted families, and escheated families, and empoverished and forgotten, and obliterate families, as of families newly erected and presently celebrated. In what heighth

⁴¹⁰ soever, any of you that sit here, stand at home, there is some other in some higher station then yours, that weighs you downe; And he that stands in the highest of subordinate heighths, nay in the highest supreme heighth in this world, is weighed downe, by that, which is nothing; for what is any Monarch to the whole world? and the whole world is but that; but what? but nothing. What man amongst us lookes *Moses* way, first upon himselfe; perchance enow doe so; but who lookes *Moses* way, and by *Moses* light? first upon himselfe, and in himselfe, first upon his owne insufficiencies; what man amongst us, that is named to any place, by the good opinion of others, or that cals

⁴²⁰ upon others, and begs, and buyes their good opinion for that place, begins at *Moses*, *Quis ego? What am I?* where have I studied and practised sufficiently before, that I should fill such or such a place of Judicature? *Quis ego? What am I?* where have I served, and laboured, and preached in inferiour places of the Church, that I should fill such or such a place of Dignity or prelacy there? *Quis ego? What am I?* where have I seene and encountered, and discomfited the enemy, that I should fill such or such a place of Command in an army? There is not an *Abraham* left to say, *Pulvis & Cinis*, O my Lord, I am but dust and ashes; not a *Iacob* left to say, *Non sum dignus*, O my Lord

[Gen. 18.27]

[Gen. 32.10]

[1 Sam. 24.14]

⁴³⁰ I am not worthy of the least of these preferments; not a *David* left to say, *Canis mortuus, & pulex*, O my Lord I am but a dead dog, and a flea; But every man is vapor'd up into ayre; and, as the ayre can, hee thinkes he can fill any place: Every man is under that complicated disease, and that ridling distemper, not to be content with the most, and yet to be proud of the least thing hee hath; that when he lookes upon men, he despises them, because he is some kind of Officer, and when he looks upon God, hee murmures at him, because he made him not a King. But if man will not come to his *Quis ego?* who am I? to a due consideration of himselfe, God will come to his *Quis tu?*

[Mat. 22.12]

⁴⁴⁰ who art thou? and to his *Amice quomodo intrasti?* friend how came you in? To every man that comes in by undue meanes, God shall say, as first to us, in our profession, what hadst thou to doe, to take my word into thy mouth? so to others in theirs, what hadst thou to doe, to take my sword into thy hand? Only to those who are little in their owne eyes, shall God say, as Christ said to his Church, *Noli timere*, feare not little flock, for it is your Fathers good pleasure to give you the Kingdome. It is not called *a Kingdome*, but *the Kingdome*; that Kingdome which alone, is worth all the kingdomes that the devill shewed Christ, The Kingdome of Heaven. Be but a worme

Luk. 12.32

⁴⁵⁰ and no man, as *David* speakes even in the person of Christ; finde thy selfe troden under foot, and under thine owne foot, that is, depressed in thine owne estimation, and God shall raise thee with that supportation, Feare not thou worme of *Iacob*, ye men of Israel. Be but wormes and no more, in your owne eyes, and God shall make you men, bee but men and no more in your owne eyes, and God shall make you the men of his Israel. This was *Moses* way; not a running away from God, but a turning into himselfe; not a reluctance against God, but a consideration of himselfe. For, though the lazy mans *Quis ego*, shall not profit him, when he shall say, what am I? I am but one man, I

Ps. 22.6
[6 : 7 F, as
in Vulg.]

⁴⁶⁰ can doe nothing alone, and so leave all reformation un-attempted in his place, because others will reforme nothing in theirs, (for, that which *David* saies, If thou sawest a thiefe, *Currebas*, thou didst rise and run with him, is not much worse, then when thou seest a lazy man, to lye downe and sleepe with him) Though this mans *Quis ego*, what am I? shall not profit him, for it is but the voice of prevarication, in the ordinary duties of his calling, yet in *Moses* case, in every

Ps. 50.18

undertaking of a new action, this examination, this exinanition of our selves is acceptable in the sight of God. And therefore *Calvin* saies justly of this particular, in *Moses* case, *Non modo culpa vacare,*
 470 *sed laude dignum puto*, that *Moses* in this his proceeding with God, was so far from deserving blame, that hee deserved much praise. And so it seemes, God himselfe interpreted it, and accepted it; for first, for his way, he gives him that assurance, *Certainly I will be with thee;* and then for the end, and the effect too, he directs him thus, *when thou hast brought forth the people out of Egypt* (as, certainly this people thou shalt bring from thence) *then shall they serve God upon this Mountaine.* And further we may not carry the consideration of *Moses* first excuse, arising out of the contemplation of his owne insufficiency, in generall.

V. 12

Quod nomen?
 V. 13

Euseb.
 l. 5. c. 1

480 The second doubt and difficulty that *Moses* makes to himselfe, and presents to God, is this, that hee was not able to tell them to whom he was sent, his name that sent him. *When I am come to them*, saies *Moses* to God, *and shall say, thou hast sent me, and they shall say, what is his Name, what shall I say unto them?* In *Eusebius* his history, A Tyran, a persecutor, askes a martyr, *Attalus*, in the midst of his torments, in scorne and contempt, *What is your Gods name?* you pretende a necessity of worshipping a new God, your God, but what shall we call your God, what is your Gods name? And the Martyr answered, *Qui plures sunt, nominibus decernuntur, qui unus est,*
 490 *nomine non indiget*: You who worship many Gods, need many names to distinguish your Gods by; we, who know but one God, need no other name of God, but God; wee who worship the onely true God, need not the semi-gods, nor the sesqui-gods of the Romane Church; not their semi-gods, their halfe-gods, men beatified, but not sanctified; made private gods, but not publique gods; chamber-gods, but not Church-gods; nor any sesqui-god, any that must be more then God, and receive appeales from God, and reverse the decrees of God, which they make the office of the Virgin *Mary*, whom no man can honour too much, that makes her not God, and they dishonour most, that
 500 make her so much more. But yet, some names, some notifications of God, no doubt the Jews had: *Moses* sayes here, that he would tell them, that the God of their Fathers had sent him; which was a name of specification, and distinction of this God, from all the gods of the

Piscator

Gentiles. But in this place, *Moses* desires such a name of God, as might not onely intimate to them to whom he was sent, a great power in that Prince that sent him, but might also intimate a great privacy, and confidence in him that was sent; A name, by which he might be knowne, to know more of that God, then other men knew; for, nothing advances a businesse more, then when hee that is employed,
⁵¹⁰ is beleaved to know the mind, and to have the heart of him, that sends him. Therefore God gives *Moses* a cyphar; God declares to *Moses*, his bosome name, his viscerall name, his radicall, his fundamentall name, the name of his Essence, *Qui sum, I am; Goe, and tell them, that he whose name is I am, hath sent thee*. It is true, that literally in the Originall, this name is conceived in the future; it is there, *Qui ero, I that shall be*. But this present acceptation, *I am*, hath passed through all Translators, and all Commentors, and Fathers, and Councils, and Schooles, and the whole Church of God rests in it. And I know but one, (who is of the Reformation, and of the most
⁵²⁰ rigid sub-division in the Reformation, and who hath many other singularities besides this) that will needs translate this name, *Qui eram, I was*. Howsoever, all intend, that this is a name that denotes Essence, Beeing: Beeing is the name of God, and of God onely: for, of every other creature, *Plato* saies well, *Ejus nomen est potius non esse*; The name of the Creator is, *I am*, but of every creature rather, I am not, I am nothing. Hee considers it, and concludes it, in the best, and noblest of creatures, Man; for, he, as well as the rest, *plus habet non entis, quam entis*; Man hath more privatives, then positives in him; Man hath but his owne beeing; Man hath not the beeing of
⁵³⁰ an Angel, nor the beeing of a lyon; God hath all in a kind of eminence more excellently then the kinds themselves, onely his name is *I am*. *Plato* pursues this consideration usefully; *Habuit ante æternum non esse*, Man had an eternall not beeing before; that is, before the creation; for those infinite millions of millions of generations before the Creation, there was a God, whose name was *I am*; but till within these sixe thousand yeares, Man was not, there was no man. And so saies *Plato*, *Haberet æternum non esse*, As Man had an eternall not beeing before the Creation; so he would have another eternall not beeing after his dissolution by death, in soule, as well as in body, if God
⁵⁴⁰ did not preserve that beeing, which he hath imprinted in both, in

both. And *jam dum est*, saies he, As man had one eternall not beeing before, and would have another after, so for that beeing which he seemes to have here now, it is a continuall declination into a not being, because he is in continuall change, and mutation, *quaे desinit in non esse*, as he saies well; Every change and mutation bents to a not beeing, because in every change, it comes to a not being that which it was before; onely the name of God is *I am*.

In which name, God gave *Moses*, and does give us who are also his Embassadors, so much knowledge of himselfe, as that we may tell
550 you, though not what God is, yet, that God is; God, in the notification of this name, sends us sufficiently instructed, to establish you in the assurance of an everlasting, and an ever-ready God, but not to scatter you with unnecessary speculations, and impertinencies concerning this God. He is no fit messenger between God and his Church, that knowes not Gods name; that is, how God hath notified, and manifested himselfe to man. God hath manifested himselfe to man in Christ; and manifested Christ in the Scriptures; and manifested the Scriptures in the Church; the name of God is the notification of God; how God will be called by man, and that is, the Father of our Lord
560 Jesus Christ; and how God will be called upon by man, that is, that all our prayers to God be directed in, and through, and by, and for Christ Jesus. If we know the name of God, *Qui sum, I am*, that is, beleeve Christ Jesus, whom we worship to have been from all eternity, to be God; and then for more particular points, beleeve those Doctrines, *quaे sunt*, which are, that is, *Quae sunt ubique, & semper*, as *Lyrinensis* sayes, which have been alwayes beleaved, and alwayes beleaved to have been necessary to be beleaved as articles of Faith, through the whole Catholique Church, if we know the name of God thus, we have our Commission, and our qualification in that Gospell,
570 *Goe, and teach all Nations, and baptize in the name of the Father, and of the Son, and of the holy Ghost*; that is the name of God to a Christian, the Trinity. And least that Commission so delivered in the generall and fundamentall manner, professing the Trinity, should not seem enough, it is repeated and paraphrased in the verse following, *Teach them to observe all things whatsoever I have commanded you*. First there is a *Teaching*; good life it self is but a commentary, an exposition upon our preaching; that which is first laid upon us is

preaching; and then teach them to observe, that is, to practise; breed them not in an opinion that such a faith as is without workes is
 [James 2.10] ⁵⁸⁰ enough; and teach them to observe All; For, for matter of practice, *He that breakes one Law is guilty of all*, and he that thinkes to serve God by way of compensation, that is, to recompense God by doing one duty, for the omission of another, sins even in that, in which he thinkes he serves God; and for matter of beleefe, he that beleeves not all, *solvit Iesum*, as S. Ioh̄n speakes, he takes Jesus in peeces, and after the Jews have crucified him, he dissects him, and makes him an Anatomy. We must therefore teach all; but then it is but all, which Christ hath commanded us; additionall and traditionall doctrines of the Papist, speculative and dazzling, riddling and entangling perplex-
 [1 John 4.3] ⁵⁹⁰ ities of the Schoole, passionate, and uncharitable wranglings of Controverters, these fall not in *Moses* Commission, nor ours, who participate of his; we are to deliver to you by the Ordinance of God, Preaching, The name of God, that is, how God hath manifested himself to man, and how God will be called upon by man, That God is your God in Christ, if you receive Christ in the Scriptures, applyed in the Church. And farther we carry not our consideration upon this second excuse of *Moses*, in which (as in the former, he considered his insufficiency in the generall) he considers it in this, that he had not studied, he had not acquired, he had not sought the knowledge of
⁶⁰⁰ those Mysteries which appertained to that calling, implied in that, that he did not know Gods name.

Non eloquens His third excuse, which induces a great discouragement, arises out of a defect in nature, whereas the former is rather of art, and study, and consideration; and to be naturally defective in those faculties, which are essentiall and necessary to that work, which is under our hand, is a great discouragement. Lamenesse is not always an insupportable calamity; but for *Mephibosheth* to have been hindred by lamenesse then, when he should have received favour from the King, and setled his inheritance, this was a heavy affliction. Lownesse of
⁶¹⁰ stature is no insupportable thing; but when *Zacheus* came with such a desire to see Christ, then to be disappointed by reason of his lownesse, this might affect him. It is not alwayes insupportable to lack the assistance of a servant, or a friend; But when the Angel hath troubled the water, and made it medicinall for him that is first put in

and no more, then to have lyen many yeares in expectation, and still to lack a servant, or a friend to do that office, this is a misery. And this was *Moses* case; God will send him upon a service, that consisted much in perswasion, and good speech, and he sayes, *O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken*

Ver. 10

⁶²⁰ *to thy servant.* Where we see, there is some degree of eloquence required in the delivery of Gods Messages. There are not so eloquent Bookes in the world, as the Scriptures; neither should a man come to any kinde of handling of them with uncircumcised lips, as *Moses* speaks, or with an extemporal and irreverent, or over-homely and vulgar language. *The preparation of the heart is of the Lord*, sayes *Solomon*; but it is not only that; *The preparation of the heart, and the answer of the tongue is of the Lord.* To conceive good things for the glory of God, and to expresse them to the edification of Gods people, is a double blessing of God. Therefore does *Hester* form and institute

Prov. 16.1

⁶³⁰ her prayer to God so, *Give me boldnesse, O Lord of all power;* but she extends her prayer farther, *And give me eloquent speech in my mouth.* And the want of this in a naturall defect, and unreadinesse of speech discouraged *Moses*. And when God recompenses, and supplyes this defect in *Moses*, he does it but thus, *I will be with thy mouth, and I will teach thee what thou shalt say.* Still it is *Moses* that must say it; still *Moses* mouth that must utter it. Beloved, it is the generall Ordinance of God, of whom, *as we have received mercy, we have received the Ministry*, and it is the particular grace of God that inanimates our labours, and makes them effectuall upon you; All that

Ester 14.12

⁶⁴⁰ is not of our *planting, nor watring*, but of *God that gives the increase;* But yet we must labour to get, and labour to improve such learning, and such language, and such other abilities as may best become that service; for the naturall want of one of these, retarded *Moses* from a present acceptation of Gods imployment. And so truly, should put any man, that puts himself, or puts his son upon this profession, upon that consideration, whether he have such naturall parts as will admit acquisitions, and superedifications fit for that calling. And farther we carry not *Moses* third excuse, raised out of a naturall defect, *non sum eloquens, I am not eloquent enough.*

[2 Cor. 4.1]

[1 Cor. 3.6]

⁶⁵⁰ The fourth is a shrewd discouragement: In the first verse of this Chapter, *He answered and said, but behold, they will not beleeve me;*

Non credent

when I have told them thy name, how thou hast manifested thy selfe to them, and in what name they must call upon thee, *Behold, they will not beleeve me*; And this is the saddest discouragement that can fall upon the Minister and Messenger of God, *not to be beleeeved*. God found this, and complained of it at first, *Quousque non credent?* how long will it be ere this people beleeve? they will never beleeve. The Prophet *Esay* foresaw this; *Quis credidit? Lord who hath beleeeved our report?* No man doth, no man will beleeve us. S. *John* found this ⁶⁶⁰ prophecy of *Esay* fulfilled even then, when Christ in person was preaching, and working of Miracles; then sayes that Euangelist, was that of *Esay* fulfilled, *They beleeeved not his report*. And S. *Paul* saw it performed amongst the Gentiles, as well as S. *John* amongst the Jews, *Lord who hath beleeeved our report?* Christ hath said himselfe, and Christ hath bidden us say, *Qui non crediderit, damnabitur, He that beleeeves not, shall be damned*: And yet, *Lord who hath beleeeved our report?* There cannot fall a sadder discouragement upon the Messenger of God, then not to be beleeeved.

How loth we finde the blessed Fathers of the Primitive Church, to ⁶⁷⁰ lack company at their Sermons? How earnestly *Leo*, in one of his Anniversary Sermons, complaines of multitudes, and thrusts at Playes, and Masks, and of a thinnesse, and scarcity, and solitude at Church? How glad they were to draw men thither? And then how much they endeavoured, to hold them in a disposition of hearkning unto them, when they had them? Sometimes with observing them with phrases of humiliation; So *Damascene* professes himselfe *Minimum servum Ecclesiae*, the meanest and unworthiest servant to that Congregation. So *Leo* presents himselfe, *Ad vestra paratus obsequia*, Ready to doe all obsequious service to that Congregation: And so S. *Augustine*, In ⁶⁸⁰ *hoc vobis servimus*, we shall doe this congregation the best service, in handling this point thus. Sometimes they did it so, by submitting themselves to the Congregation, in phrases of humiliation; and sometimes, by taking knowledge of the pious, and devout behaviour of the congregation, even in their Sermons, and thanking them for it; As *Leo* does too, *Quod non tacito honorasti affectu*, That they did countenance that which was said, with a holy murmur, with a religious whispering, and with an ocular applause, with fixing their eyes upon the Preacher, and with turning their eyes upon one another;

Num. 14.11

Esay 53.1
John 12.38

Rom. 10.16

Damascen.

Leo
August.

Leo

for those outward declarations were much, very much in use in those
⁶⁹⁰ times. And though in the exesse of such outward declarations, S. Chrysostome complain of them, *Non Theatrum Ecclesia*, My masters, what mean you, the Church is not a Theater, *Quæ mihi istorum plausuum utilitas?* what get I by these plaudites, and acclamations? I had rather have one soul, then all these hands and eyes: yet it is easie to observe, in the generall proceeding of those blessed Fathers, that they had a holy delight to be heard, and to be heard with delight. For, *Nemo flectitur, qui molestè audit*; No man profits by a Sermon, that heares with paine, or wearinesse. Therefore S. Chrysostome awakes his drouzie Auditory with that alarme, *His quæ jam dicuntur, &c.* Hearken, I pray you now, sayes he; for, *Non rem vulgarem pollicemur*, It is no ordinary matter that I shall tell you: and having so awakened them, he keeps them awake, with such Doctrines as he thought fittest for their edification. And to the same purpose, S. *Augustine* does not onely professe of himselfe, *Non prætermitto istos numeros clausularum*, That he studied at home, to make his language sweet, and harmonious, and acceptable to Gods people, but he believes also, that S. *Paul* himselfe, and all the Apostles, had a delight, and a complacency, and a holy melting of the bowels, when the congregation liked their preaching: The Fathers were glad to be heard,
⁷⁰⁰ glad to be lik'd, and glad to be understood too; for, therefore doth *Damascen* repeat, almost *verbatim*, that great Sermon of his *De Imaginibus*, a second time, because (as he assignes the reason) he was not thoroughly understood, in the first preaching thereof; And therefore doth *Ezra* extend himself so far, as to preach from morning (as it is in the Originall, from the light) till noone, that by giving himselfe that compasse, he might carry every point in a clearnesse, as he went. Now if these blessed Fathers, these Angels of the Church, these Archangels of the Primitive Church, were thus affected, if they were not frequented, but neglected for other entertainments; or if
⁷¹⁰ they were not hearkned to, when they were heard, but heard perfunctorily, fragmentarily, here and there a rag, a piece of a sentence; Or if they were not understood, because they that heard were scattered, and distracted with other thoughts, and so withdrawne from their observation; or if they were not liked, because the Auditory had some pre-contracts upon other Preachers, that they liked better; how

Chrysost.

August.
Chrysost.

August.

Damasc.

Nehem. 8

may we think, that those holy and blessed spirits were troubled, if they were not beleeved? This destroyes and demolishes the whole body of our building; this evacuates the whole function of our Ministry, if we lose our credibility; if we may not be beleeved; if ⁷³⁰ the Church conceive a jealousie, that we preach to serve turnes; And therefore *væ per quem*, and *væ per quos*; woe unto that man (if any such man there should ever be) that gives just occasion of such a jealousie, that he preaches to serve turnes; And woe to them (who abound every where) who entertaine such jealousies, where no just occasion is offered, but mis-interpret the faithfull labours of Gods true servants, and think every thing done to serve turns, that doth not agree with their distemper, in the likenesse of zeale. The Fathers were sorry if they were not heard, if they were not understood, if they were not lik'd; But the saddest discouragement of all, is the *Non credent*, ⁷⁴⁰ if we be not beleeved. And farther we carry not our Consideration upon *Moses* four excuses; of which the first was, in Contemplation of his own insufficiency in generall; The second, in that particular, of not having furnished himselfe with additions necessary for that service; The third, because he had a defect in naturall faculties; and the last, for the indisposition of them, to whom he was to goe.

*Mitte quem
missurus*

But then the fift, which is not so much an excuse, as a petition, (*O my Lord, send I pray thee, by the hand of him whom thou wilt send*) tasts of most vehemence, and, as it may seem, of some passion in *Moses*. He sayes first, *Quis ego?* I am not worthy of this employment; ⁷⁵⁰ That's true; but thou art able to qualifie me for it; and that objection is taken away. *Quod nomen?* I know not thy name, how thou wilt be called, and how thou wilt be called upon by men; I have not studied that: But thou hast revealed unto me the knowledge of fundamentall doctrines, necessary for salvation, and that objection is removed. *Non facundus*, I am not eloquent, not of ready speech, defective in those naturall faculties; But the spirit of eloquence, and the irresistibleness of perswasion is in that mouth, in which thou speakest: and that excuse is taken away too. *Non credent*; I know their stubbornesse, to whom I goe, they will not beleeve me; But thou hast put ⁷⁶⁰ the power of Miracles into my hands, as well as knowledge into my heart; God makes sometimes a plaine and simple mans good life, as powerfull, as the eloquentest Sermon. All this I acknowledge, sayes

Moses; But yet, O Lord, when thou shalt have done all this, in me, and in them, made me worthy by thy power, taught me thy Name by thy grace, infused a perswasibility into them, and a perswasiveness into me, by thy Spirit, yet there is One who is to be sent, One whom I know thou wilt send, One, whom, pursuing thine owne Decree, thou shouldst send, One, whose shooe-latchet I shall not be worthy to untie then, when thou shalt have multiplyed all these qualifications upon ⁷⁷⁰ me, and therefore, *O my Lord, send, I pray thee, by his hand*, send him, send Christ now. So then, with the ancient Fathers, with *Iustin Martyr*, with *S. Basil*, with *Tertullian*, with more, many, very many more, we may safely take this to be a supplication, That God would be pleased to hasten the comming of the Messias.

Of our later writers, *Calvin* departs from the Ancients herein, so farre, as to say, *nimirum coacta*, it seemes somewhat a forced, somewhat an unnaturall sense, to interpret these words of the comming of Christ; but he proceeds no farther. But another, of the same subdivision, is, (as he uses to be) more assured, more confident; and he ⁷⁸⁰ saies, *est omnimoda & præcisa recusatio*; It is an absolute refusall in *Moses*, to obey the commandement of God: And that truly, needed not to have bee said. Now, when wee consider the exposition in the Roman Church, when their great *Bishop*, (I mean their great writing Bishop) departs from the Ancients, and does not understand these words of the comming of Christ, a Jesuit is so bold with that Bishop, (their order forbids them to be Bishops, but not to be Controllers over Bishops) as to tell him, *levis objectio*, that he departs from a good foundation, the Fathers, and that upon a light reason. And when another Author in that Church proceeds farther, to so much vehemence, so much violence, as to say, that it is not only an incommodious, but a superstitious sense, to interpret these words of the comming of Christ, two Jesuits correct him, almost in the same words, (for in the waies of contumely and defamation, they agree well) and say, *audacter obstrebit*, he does but sawcily bark, and kick against the ancient Fathers, *quibus ipse*, saies *Pererius*, to whom himselfe is not to be compared, neither for learning in himselfe, nor for place and dignity in the Church, nor for sanctity and holinesse of life in the world. They may bee as bold with one another, as they please; Indeed they are so used to uncharitable phrases towards all others, as some-

Piscator

Tostatus

Pererius

Eugubinus

Pererius
Cornelius

⁸⁰⁰ times they cannot spare one another. For our part, wee lay no such imputations upon any of our later men, that accept not that sense of these words, but yet, we cannot doubt of leave to accompany the Fathers in that Exposition, that these words, *O my Lord, send I pray thee, by the hand of him, whom thou wilt send*, are a petition, and not a reluctation against God. And that, not as *Lyra* takes them; *Lyra* takes them to be a petition, and not a reluctation; but a petition of *Moses*, that hee would send *Aaron*; That, if he would send any, he should send a man of better parts, and abilities, then himselfe; and this is a rare modesty, when a man is named for any place, to become

[Num. 12.3]

⁸¹⁰ suter for another to that place; *Moses was the meekest man upon earth*; but this was not his meaning here. Nor as *Rabbi Solomon* takes it; hee takes it for a Petition, and no reluctation; but, a Petition, that God would send *Iosuah*; For, (sayes that *Rabbi*) *Moses* had had a Revelation, that *Iosuah*, and not he, should be the man, that should bring that People into the Land of Promise; and therefore, since *Iosuah* was to have the honour of the action, *Moses* would have laid the burden upon him too; but this makes *Moses* a more fashionall, a more particular, a more selfe-considering man, for his owne estimation, then he was. But, with the Ancients, and later devout men, wee

⁸²⁰ piously beleeve *Moses* in these words to have extended his Devotion towards his Nation, and the whole world together, as farre, as one of them hath extended the Exposition; *quid prodest ex Egypto exire, & in peccatis manere*, saies he; what shall they bee the better, for comming out of the pressures of Egypt, if they must remaine still, under the oppression of a sinfull conscience? And that must be their case, if thou send but a *Moses*, and not a Christ to their succour. *Quid Pharaonem effugere, & non Diabolum*, saies he; what shall they get, in being delivered from *Pharaoh*, if they be not delivered from the Devill? *Intrare in terram promissam, & non in cœlum?* What prefer-

Ferus

⁸³⁰ ment is it, to dwell in a good Land, and to bee banished out of heaven? And this will be their case, if thou send but a *Moses*, and not a Christ, for their deliverance. He carries it from them, to God himselfe: *Quid unum populum è servitute temporali liberare, & totum genus humanum relinquere sub potestate Diaboli?* What glory will it bee to thee, O God, who studiest thine owne glory, to deliver one Nation from a temporall bondage, and leave all Mankinde under

everlasting condemnation? And that must be the case of all, if thou send but a *Moses*, and not a Christ; *Moses*, may, by thine abundant goodnesse, doe some good; but there is one, one appointed to be sent, ⁸⁴⁰ that will doe all which *Moses* should doe, better then *Moses*, and infinitely more then *Moses* can doe, or, of himselfe, so much as wish to bee done; and therefore send him, send him now, to doe all together: And so these words are a Petition, and no Reluctation, though some men have taken them so; and a Petition for the sending of Christ, and no *Aaron*, no *Iosuah*, no other man; though some have taken so too.

Yet we doe not deliver *Moses* from all infirmity herein; no nor from all error, and mistaking; no more then wee doe in that other prayer of his, *dele me*, pardon this people, or blot my name out of thy Booke,

⁸⁵⁰ where *Moses* capitulated too narrowly, and upon too strict conditions with God. Therefore, in this place, it followes presently upon this prayer, That *God was angry with him*. Unseasonable prayers, though because they may be rooted in piety, they may be, in some sort, excusable in him that makes them, yet may be unacceptable to God. S. *Augustine* prayed for a dead Mother, *Monica*; and S. *Ambrose* prayed for a dead Master, *Theodosius*; God forbid wee should condemne *Augustine* or *Ambrose* of impiety in doing so; But God forbid wee should make *Augustine* or *Ambrose* his example, our rule to doe so still. This *sending of Christ*, which *Moses* solicites here, was *de 860 Arcanis Dei*; It was one of the secrets of his State, and of his government; It was one of his bosome Counsels, and Cabinet Decrees: One of those reserved cases, which he had communicated to no man; as the day of Christs second comming, his comming to Judgement, is now; which God hath communicated to no man; as the cleare understanding of the state of the dead, who are departed this life, God hath imparted to no man; nor some circumstances of time, and place, and person in Antichrist; God hath revealed these to no man, nor to his whole Church; These are acts of his Regality, and of his Prerogative; and as Princes say of their Prerogative, *nolumus disputari*, wee will ⁸⁷⁰ not have it disputed, nor called into question, so for these Reserved cases, and unrevealed Counsels of God, such as was the first comming of Christ in *Moses* time, and such as is the second comming of Christ, now in our time, God would not be importuned. God meant to give

Iratus Deus

Exod. 32.32

the children of Israel a King, from the beginning; we presume hee meant it, because it is the best blessing of all formes of government:

Deut. 17

And wee see hee meant it, because long before, hee established Lawes, by which, they should governe themselves, in their chusing their King, and by which, their King should governe them, when he was chosen; yet God was angry, when they importuned him for a King,

⁸⁸⁰ at such a time, and upon such termes, as he intended not to doe it.

But now, because in *Moses* case, though there were not a present obedience, yet there was no disobedience, the fault being no greater, the anger was not great neither; and therefore we may safely say with *Rupertus*, that the *iratus fuit*, was but *non propitiatus fuit*; God was so angry, as that hee did not grant, nor accept *Moses* petition, nor entertaine any farther discourse with him, concerning the sending of Christ; In *Abrahams* solicitation, in the behalfe of *Sodome*, it is said, that God went not away, as long as *Abraham* had any thing to say; But here, God was so farre angry, as to break off *Moses* discourse:

⁸⁹⁰ But his anger was not so much an *Increpation*, that he had said any thing, as an *Instruction* that hee should say no more of Gods unrevealed purposes.

*Tamen
consolidat*

Therefore God does not continue his anger, so as to discontinue his worke. It was but a Catechisticall anger, such an anger as *S. Bernard* begges at Gods hands, *Irascaris mihi Domine*, O Lord, be angry with me, and leave mee not to my selfe; thou hast an anger, that instructs in the way; but thou hast a heavy indignation, that confounds, and exterminates in the end. Therefore our prayer in the Litany, is not, O Lord bee never angry with us, but, *O Lord, be not angry with us*,

⁹⁰⁰ *for ever*. *David* was a man according to Gods heart; yet, no doubt, but God was angry with *David*, for the matter of *Vriah*, as himselfe calls it. God was not angry with *Moses* so, as that he gave over his purpose of delivering Israel, or of delivering Israel by him, and him established in a cheerefull assurance to undertake it; for in the same breath, in the same words, in the same verse, wherein his anger is expressed, his Benignity, and his Benevolence is expressed also; for there he saies, *Is not Aaron thy Brother? I know he can speake well; and also, behold, he commeth forth to meet thee*: God had laid it so,

[1 Kings

15.5]

V. 14

that *Moses* should be settled this way, by having so able a man, and ⁹¹⁰ then, a man in whom he might be so confident, as a brother, joyned in

commission with him. Slide wee in this note by the way; God loves not singularity: God bindes us to nothing, that was never said but by one: As God loves Sympathy, God loves Symphony; God loves a compassion and fellow-feeling of others miseries, that is Sympathy, and God loves Harmony, and fellow-beleeving of others Doctrines, that is Symphony: No one man alone makes a Church; no one Church alone makes a Catholique Church. Christ sent his owne Disciples by couples, two and two: And *Aquinas* sayes out of his observation, *Monachus solus est Dæmon solitarius*: Though naturally

⁹²⁰ a Monk must love retirednesse, yet a single Monk, a Monk alwaies alone, saies he, is plotting some singular mischiefe. *Deus qui habitat in nobis, etiam nos custodiet ex nobis*, is excellently said by that excellent Father: God that dwels in us, will sustaine the building, and repaire the building out of our selves; that is, he will make us Tutelar Angels to one another; and a holy, and reverentiall respect to one another, in good conversation, shall keep us from many sinfull actions, which we would commit if we were alone. So then, God was not so angry, nor angry so with *Moses*, as that he did not pursue his first purpose upon him, of sending him, and sending him so, as might best

⁹³⁰ speed, and advance his Negotiation. And therefore, as *Moses* praying for Christs first comming, which was one of Gods reserved cases, and an act of his regality, and Prerogative, though he had not that prayer granted, yet was not left unsatisfied, nor unaccommodated by God, so, (which is the end, that wee drive all to) when the calamities, and distresses of this life oppresse us, and we pray for the second comming of Christ, in the consummation of all, in glory, though, because this second comming of Christ, is one of Gods Reserved cases, and an act of his Regality, and Prerogative, hee doe not grant that, that Christ doe not come so; yet, in his blessed Spirit, he will come to us, in an

⁹⁴⁰ assurance, that when he shall come so, in judgement, wee in his right, shall stand upright even in that Judgement: And, if in extraordinary distresses, wee pray for extraordinary relieves, though extraordinary helps, and miracles bee Reserved cases, and acts of his Regality, and Prerogative; yet, as he remembers his mercies, of old, hee will remember his miracles of old too, (and as his mercies are new every morning, his miracles shall bee new every morning too; and all that he did in eighty eight, in the last Century, he shall doe (if we need it)

August.

in twenty eight, in this Century;) And though he may be angry with our prayers, as they are but verball prayers, and not accompanied with ⁹⁵⁰ actions of obedience, yet he will not be angry with us for ever, but re-establish at home, zeale to our present Religion, and good correspondence, and affections of all parts to one another, and our power, and our honour, in forraign Nations. Amen.

Number 6.

*Preached at S. Pauls, The Sunday after the
Conversion of S. Paul. 27. Jan. 1627.
[1627/8]*

*Act. 20.25. AND NOW, BEHOLD, I KNOW,
THAT ALL YEE AMONG WHOM I HAVE
GONE PREACHING THE KINGDOME OF
GOD, SHALL SEE MY FACE NO MORE.*

WHEN S. *Chrysostome* calls Christmas day, *Metropolin omnium festorum*, The Metropolitan Holyday, the principall festivall of the Church, he is likely to intend onely those festivalls which were of the Churches later institution, and means not to enwrap the Sabbath in that comparison. As S. *Augustine* sayes of the Sacrament of Baptisme, that it is *Limen Ecclesiæ*, The threshold over which we step into the Church; so is Christmas day, *Limen festorum*, The threshold over which we step into the festivall celebration of some other of Christ's actions, and passions, and vice-¹⁰ torius overcommings of all the Acts of his Passion, such as his Resurrection, and Ascension; for, but for Christmas day, we could celebrate none of these dayes; And so, that day is *Limen festorum*, The threshold over which we passe to the rest. But the Sabbath is not onely *Limen*, or *Ianua Ecclesiæ*, The doore by which we enter into the Church, and into the consideration what the Church hath done, but *Limen mundi*, The doore by which we enter into the consideration of the World, how, and when the World was made of nothing, at the Creation, without which, we had been so far from knowing that there had been a Church, or that there had been a God, as that we our selves

²⁰ had had no being at all. And therefore, as our very being is before all degrees of well-being, so is the Sabbath, which remembers us of our being, before all other festivalls, that present and refresh to us the memory of our well-being: Especially to us, to whom it is not onely a Sabbath, as the Sabbath is a day of Rest, in respect of the Creation, but *Dies Dominicus*, The Lords day, in respect of the Redemption of the world, because the consummation of that worke of Redemption, for all that was to be done in this world, which was the Resurrection of our Lord and Saviour Christ Jesus, was accomplished upon that day, which is our Sabbath. But yet, as it did please God, to accompany

³⁰ the Great day, the Sabbath, with other solemne dayes too, The Passe-over, and Pentecost, Trumpets, and Tabernacles, and others, and to call those other dayes Sabbaths, as well as the Sabbath it selfe; so, since he is pleased that in the Christian Church, other dayes of Holy Convocations should also be instituted, I make account, that in some measure, I do both offices, both for observing those particular festivalls that fall in the weeke, and also for the making of those particular festivalls to serve the Sabbath, when upon the Sabbath ensuing, or preceding such or such a festivall in the weeke, I take occasion to speake of that festivall, which fell into the compasse of that weeke;

⁴⁰ for, by this course, that festivall is not pretermitted, nor neglected, the particular festivall is remembred: And then, as God receives honour in the honour of his Saints, so the Sabbath hath an honour, when the festivalls, and commemorations of those Saints, are reserved to waite upon the Sabbath.

Hence is it, that as elsewhere, I often do so, that is, Celebrate some festivall that fals in the weeke, upon the Sabbath: so, in this place, upon this very day, I have done the like, and returne now, to do so againe, that is, to celebrate the memory of our Apostle S. *Paul* to day, though there be a day past, since his day was, in the ordinary course, ⁵⁰ to have been celebrated. The last time that I did so, I did it in handling those words, *And he fell to the earth, and heard a voyce, saying, Saul, Saul, why persecutest thou me?* which was the very act of his Conversion; A period, and a passage, which the Church celebrates in none but in S. *Paul*; though many others were strangely converted too, she celebrates none but his. In the words chosen for this day, *And now behold I know &c.* wee shall reduce to your memories,

Levit. 23

[Acts 9.4]

first, His proceeding in the Church after he was called, (*I have gone preaching the kingdome of God among you*) And then the ease, the reposednes, the acquiescence that he had in that knowledge, which
 60 God by his Spirit had given him, of the approach of his dissolution, and departure out of this life; (*I know that all you shall see my face no more.*) As those things which we see in a glasse, for the most part, must be behinde us, so that that makes our transmigration in death comfortable unto us, must be behinde us, in the testimony of a good Conscience, for things formerly done; *Now behold, I know, that all yee, among whom I have gone &c.*

In handling of which words, our Method shall be this; Our generall parts, being (as we have already intimated) these two, His way, and his End, His painfull course, and his cheerfull finishing of his course;
 70 His laborious battaile, and his victorious triumph: In the first, (*I have gone preaching the kingdome of God among you*) wee shall see, first, That there is a *Transivi*, as well as a *Requievi* acceptable to God; A discharge of a Duty, as well in going from one place to another, as in a perpetuall Residence upon one; *Transivi*, sayes our Apostle, *I have gone among you*. But then, in a second consideration, in that first part, That that makes his going acceptable to God, is, because he goes to preach, *Transivi prædicens, I have gone preaching*; And then lastly in that first part, That that, that makes his Preaching acceptable, is, that he preached the kingdome of God, *Transivi prædicens regnum
 80 Dei, I have gone amongst you, preaching the kingdome of God*. And in these three characters of S. Pauls Ministry, first, Labour and As-siduity; And then, Labour bestowed upon the right means, Preaching; And lastly, Preaching to the right end, to edification, and advancing the kingdome of God, we shall determine our first part.

In our second part, we passe from his Transition, to his Transmigration; from his going up and downe in the world, to his departing out of the world, *And now, behold, I know, that yee shall see my face no more.* In which, we shall look first, how S. Paul contracted this knowl-edge, how he knew it; And secondly, that the knowledge of it, did
 90 not disquiet him, not disorder him; he takes knowledge of it, with a confidence, and a cheerfulness. When he sayes, *I know it*, he seemes to say, I am glad of it, or at least not troubled with it. And lastly, S. Paul continues here, that way, and method, which he alwayes

Divisio

uses; That is, to proceed by the understanding, to the affections, and so to the conscience of those that hear him, by such means of perswasion, as are most appliable to them, to whom he then speaks; And therefore knowing the power and efficacy of a dying, a departing mans words, he makes that impression in them, Observe, recollect, remember, practise that which I have delivered unto you, for, *I know,*

¹⁰⁰ *that all yee shall see my face no more.* And so we shall bring up that circle, which was begun in heaven, in our last exercise, upon this occasion, in this place, when Christ said from thence, *Saul, Saul, why persecutest thou me?* up into heaven againe, in that *Euge bone serve,* which Christ hath said since unto him, *Well done good and faithfull servant, enter into thy Masters joy;* And our Apostle, whom, in our former Exercise, for example of our humiliation, we found fald to the Earth, in this, to the assistance of our Exaltation, in his, we shall find, and leave, upon the last step of *Iacobs ladder*, that is, entring into Heaven, by the gate of death.

I Part ¹¹⁰ First then, in our first Part, our first Branch is, That there is a *Transivi* as acceptable to God, as a *Requievi*; That God was served in *S. Paul*, by applying his labours to many places, as well as if he had resided, and bestowed himselfe intirely upon any one. When Christ manifested himselfe at first unto him, trembling and astonished, he said, *Lord what wilt thou have me to doe?* And when Christ had told him, That in Damascus, from *Ananias*, he should receive his Instructions, which were, *That he should beare his name before the Gentiles, and Kings, and the children of Israel,* After this commission was exhibited by *Ananias*, and accepted by *S. Paul*, that Propheticall

Act. 9.6
Ver. 15
Psal. 19.5
[5 : 6 F,
as in Vulg.]

¹²⁰ *Scripture laid hold upon him, by way of acclamation, Exultavit ut gigas ad currēdā viam,* He rejoiced as a strong man to run a race, *He laboured more abundantly then they all, He carried the Gospel from Ierusalem to Illyricum,* That is, as *S. Hierome* survayes it, *à mari rubro ad oceanum*, from the Red Sea (a Sea within land) to the Ocean without, from all within, to all without the Covenant, Gentiles as well as Jews, *Deficiente eum prius terra, quād studio p̄ædicandi,* He found an end of the world, but he found no end of his zeale, but preached as long as he found any to preach to. And as he exceeded in Action, so did he in Passion too; He joynes both

2 Cor. 11.23 ¹³⁰ together, *In labours more abundant,* (There was his continuall

preaching) *In stripes above measure, And then, In prisons more frequent, In deaths often.* Who dyes more then once? Yet he dyes often. How often? Death that is every other mans everlasting fast, and fils him his mouth with earth, was S. Pauls *Panis quotidianus*, His daily bread, *I protest*, sayes he, *by your rejoicing, which I have in Christ, I die daily.*

[1 Cor.
15.31]

Though therefore we cannot give S. Paul a greater name then an Apostle, (except there be some extraordinary height of Apostleship enwrapped in that which he sayes of himselfe, *Paul an Apostle, not of men, neither by men, but by Jesus Christ*, That in that place he glory in a holy exultation, that he was made an Apostle by Jesus Christ, then when Jesus Christ was nothing but Jesus Christ, then when he was glorified in heaven, and not a mortall man upon earth, as he was when he made his other Apostles; And that in his being an Apostle, there entred no such act of men, as did in the election of *Matthias* to that office, (though *Mathias* were made after the Ascension as well as he) in whose election those men presented God two names, and God directed that lot upon him, and so *Matthias* was reckoned amongst the eleven Apostles) Though we need not procure to him,

Gal. 1.1

¹⁵⁰ nor imagine for him, any other name then an Apostle, yet S. Paul was otherwise an universall soule to the whole Church, then many of the other Apostles were, and had a larger liberty to communicate himselfe to all places, then any of them had. That is it which S. *Chrysostome* intends, when he extends S. Pauls dignity, *Angelis diversæ Gentes commissæ*, To particular Angels particular Nations are committed; *sed nullus Angelorum*, sayes that Father, No Angel governed his particular Nation better then S. Paul did the whole Church. S. *Chrysostome* carryes it so high; *Isidore* modifies it thus; He brings it from the Angels of heaven, to the Angels of the Church, Indeed the

Acts 1. ult.

¹⁶⁰ Archangels of the Church, the Apostles themselves, And he sayes, *Apostolorum quisque regionem nactus unicam*, Every Apostle was designed to some particular and certaine compasse, and did but that, in that, which S. Paul did in the whole world. But S. *Chrysostome* and *Isidore* both take their ground for that which they say, from that which S. Paul sayes of himselfe, *Besides these things which are without, that which commeth upon me daily, The care of all the Churches; for*, sayes he, *who is weak, and I am not weak?* That is, who lacks any

2 Cor. 11.28

thing, but I am ready to doe it for him? who suffers any thing, but I have compassion for him? We receive by faire Tradition, and we ¹⁷⁰ entertaine with a faire credulity, the other Apostles to have been Bishops, and thereby to have had a more certaine center, to which, naturally, that is, by the nature of their office, they were to encline. Not that nothing may excuse a Bishops absence from his Sea; for naturall things, even naturally, doe depart from those places to which they are naturally designed, and naturally affected, for the conservation of the whole frame and course of nature; for, in such cases, water will ascend, and ayre will descend; which motion is done naturally, though it be a motion from that place, to which they are naturally affected; And so may Bishops from their particular Churches; for,

Cyprian ¹⁸⁰ *Episcopus in Ecclesia, & Ecclesia in Episcopo*, Every Bishop hath a superintendency, and a residence in the whole Church, and the whole Church a residence, and a confidence in him. Therefore it is, that in some Decretall, and some Synodall Letters, Bishops are called *Monarchæ*, Monarchs, not onely with relation to one Diocesse, but to the whole Church; not onely Regall, but Imperiall Monarchs.

The Church of Rome makes Bishops every day, of Diocesses, to which they know those Bishops can never come; Not onely in the Dominions of Princes of the Reformed Religion, (which are not likely to admit them) but in the Dominions of the Turk himselfe. ¹⁹⁰ And into the Council of Trent, they threw and thrust, they shov'd and shoveld in such Bishops in abundance: They created (that their numbers might carry all) new Titular Bishops of every place, in the Eastern, the Greek Church, where there had ever been Bishops before, though those very places were now no Cities; Not onely not within his Jurisdiction, but not at all, upon the face of the earth. But in better times then these, (though times, in which the Church was much afflicted too) S. Cyril of *Alexandria* mentions six thousand Bishops at once, against *Nestorius*. Now if the Church had six thousand Bishops at once, certainly all of them had not Diocesses to reside ²⁰⁰ upon; sometimes collaterall necessities enforce a departing from exact regularity, in matter of government. So it did, when S. *Ambrose* was chosen Bishop of Milan in the West, and *Nectarius* Bishop of Constantinople in the East, when they were both not onely Lay-men, but unbaptized. But yet, though there be divers cases in which Bishops

may justly be excused from residence, (for they are still resident upon the Church of God, if not upon the Church of that City) yet naturally, and regularly an obligation falling upon them, of Residence, the Apostles were more bound to certaine limits, by being Bishops, then *S. Paul* was, of whom it does not appeare that he was ever so. I know

²¹⁰ some later men have thought *S. Paul* a Bishop: And they have found some satisfaction in that, That *Niger*, and *Lucius*, and *Manaen* laid their hands upon *Barnabas* and *Paul*; and that Imposition of hands, say they, was a Consecration; And this reason supplyes them too, That *Paul* did consecrate other Bishops, as *Timothy* of Ephesus, and *Titus* of Crete. But since *Niger*, and *Lucius*, and *Manaen* that laid their hands upon *Paul*, were not Bishops themselves, *Paul* cannot therefore be concluded to be a Bishop, because he laid his hands upon others. Neither hath any of those few Authors, which have imagined him to be a Bishop, ever assigned or named any place of which he

²²⁰ should be Bishop; So that *S. Paul* had still another manner of liberty, and universality over the Church, then the rest had, and therefore still avowes his *Transivi*, his peregrination, *I have gone among you*.

So then our blessed Saviour having declared this to be his way for the propagation of the Gospel, that besides the men that reside constantly upon certaine places, there should be Bishops that should spread farther then to a Parish, and Apostles farther then to a Diocesse, and a *Paul* farther then to a Nation; As in the first Plantation Christ found this necessary, so may it be still convenient, that in some cases, some persons, at some times, may be admitted to forbear

²³⁰ their service, in some particular place, so they doe not defraud the whole Church of God by that forbearance. For so *S. Paul*, though he accuse himselfe, That he robbed other Churches, taking wages of them, and yet served the Corinthians, thinks himselfe excusable in this, That he did this service in some part of the Church of Christ, though not alwayes to them in particular, from whom he received that recompence.

Now as this condemnes our Brownists abroad, that have published their opinion to be, That no particular Church, given to one mans cure, may consist of more persons then may alwayes heare that man, ²⁴⁰ all together, so neither doth this afford any favour to those men, who absent themselves from their charge, unnecessarily; and every thing

Acts 13.3

Tit. 1.5

2 Cor. 11.8

is unnecessary in a Church-man, that is not done for the farther advancement of the Church of God in generall, and doth prejudice, or defraud a particular Church. Therefore is S. Pauls *Transivi* in this Text, accompanied with a *Prædicavi*, I have not resided in one place, *I have gone among you*, but I have gone among you *preaching*.

Prædicando

Athanasius in his Epistle to *Dracontius*, who refused to be Bishop, sayes, If all men had been of your mind, who should have made you a Christian? who should have been enabled to have ministred Sacra-²⁵⁰ments unto you, if there had been no Bishop? But when he saw that he refused it therefore, because men when they come to that state, give themselves more liberty then such as laboured in inferiour places did, and *Dracontius* seemed loath to open himselfe to the danger of that temptation, *Athanasius* sayes, *Licebit tibi in Episcopatu esurire, sitire*, Feare not, I warrant you, you may be poore enough in a Bishoprick; or if you be rich, no man will hinder you from living soberly in a plentiful fortune; *Novimus Episcopos jejunantes*, sayes he, & *Monachos comedentes*, I have knowne a Bishop fast, when a Monke, or an Hermit hath made a good meale; *Nec corona pro locis, sed pro factis redditur*, God doth not crowne every man that comes to the place, but him onely that doth the duties of the place, when he is in it. And here one of the Duties that induce our crowne, is Preaching, *I have gone among you preaching*.

Conc. Trid.
Sess. 5. c. 2

Howsoever it be in practise in the Church of Rome, that Church durst not appeare to the world, but in that Declaration, *Præcipuum Episcoporum munus est prædicatio*, The principall office of the Bishop is to preach. And as there is no Church in Christendome, (nay, let us magnifie God in the fulnesse of an evident truth) not all the Churches of God in Christendome, have more, or more usefull preaching, then ours hath, from those to whom the Cure of Soules belongs: so neither were there ever any times, in which more men were preferred for former preaching, nor that continued it more, after their preferments, then in these our times. There may bee, there should be a *Transiverunt*, A passing from place to place, but still it is as it should bee, *Prædicando*, A passing for Preaching, and a passing to Preaching; And then, a Preaching conditioned so, as S. Pauls was, *I have gone among you, preaching the Kingdome of God*.

Regnum Dei

The Kingdome of God, is the Gospel of God; that Gospel which

[1 Tim.
1.11]

the Apostle calls *the glorious Gospel of God*. A Kingdome consists
²⁸⁰ not of slaves; slaves that have no will of their owne. The children of the Kingdome have so a will of their own, as that no man is damned, but for that, which he would not avoid, nor saved against his will; So wee preach a Kingdome. A Kingdome acknowledges all their happinesse from the King; So doe we all the good use of all our faculties, will and all from the grace of the King of heaven; so we preach a Kingdome. A Kingdome is able to subsist of it selfe, without calling in Forrainers; The Gospel is so too, without calling in Traditions; and so we preach a Kingdome. A Kingdome requires, besides fundamentall subsistence, grounded especially in offensive, and
²⁹⁰ defensive power, a support also of honour, and dignity, and outward splendor; The Church of God requires also, besides unanimity in fundamentall Doctrines, an equanimity, and a mildnesse, and a charity, in handling problematicall points, and also requires order, and comelinesse in the outward face, and habit thereof; And so we preach a Kingdome. So we preach a Kingdome, as that we banish from thence, all imaginary fatality, and all decretory impossibility of concurrence, and co-operation to our owne salvation, And yet we banish all pride, and confidence, that any naturall faculties in us, though quickned by former grace, can lead us to salvation, with
³⁰⁰ out a continuall succession of more and more grace; And so we preach a Kingdome; So, as that we banish all spirituall treason, in setting up new titles, or making any thing equall to God, or his Word, And we banish all spirituall felony or robbery, in despoyleing the Church, either of Discipline, or of Possessions, either of Order, or of Ornaments. *Be the Kings Daughter all glorious within*; Yet, all her glory is not within; For, *Her cloathing is of wrought gold*, sayes that text. Still may she glory in her internall glory, in the sincerity, and in the integrity of Doctrinall truths, and glory too in her outward comelinessse, and beauty. So pray we, and so preach we the Kingdome of
³¹⁰ God. And so we have done with our first Part.

Psal. 45.13

Our second Part, to which in our order we are now come, is a passionate valediction, *Now I know, that all you shall see my face no more*; where first we inquire how he knew it. But why doe we inquire that? They that heard him did not so: They heard it, and beleeved it, and lamented it. When S. Paul preached at Berea, his story sayes, that

2 Part

Acts 17.11

he was better beleeved there, then at *Thessalonica*; And the reason is given, *That there were Nobler persons there*; Persons of better quality, of better natures, and dispositions, and of more ingenuity; and so, as it is added, *They received the word with all readinesse of minde*.

³²⁰ Prejudices, and disaffections, and under-valuations of the abilities of the Preacher, in the hearer, disappoint the purpose of the Holy Ghost, frustrate the labours of the man, and injure and defraud the rest of the Congregation, who would, and would justly, like that which is said, if they were not mis-led, and shaked by those hearers: And so worke also such jealousies and suspitions, that though his abilities be good, yet his end upon his Auditory, is not their edification, but to work upon them, to other purposes. Though we require not an implicite faith in you, that you beleeve, because we say it, yet we require a holy Noblenesse in you, A religious good nature, a

³³⁰ conscientious ingenuity, that you remember from whom we come, from the King of heaven, and in what quality, as his Ambassadors; And so be apt to beleeve, that since we must returne to him that sent us, and give him a relation of our negotiation, we dare not transgresse our Commission. The *Bereans* are praised for this, *That they searched the Scriptures daily, whether those things that Paul said were so*; But this begun not at a jealousy, or suspition in them, that they doubted, that that which he said, was not so, nor proceeded not to a gladnesse, or to a desire, that they might have taken him in a lie, or might have found, that that which he said, was not so; But *they searched the*

³⁴⁰ *Scriptures, whether those things were so*, that so, having formerly beleeved him when he preached, they might establish that beliefe, which they had received, by that, which was the infallible rocke, and foundation of all, *The Scriptures*; They searched; but they searched for confirmation, and not upon suspition.

In our present case, they to whom S. *Paul* said this, doe not aske S. *Paul* how hee knew, that they should see his face no more; they beleeved as we doe, that he had it by revelation from God; and such knowledge is faith, *Tricubitalis erat, & cælum attingit*, sayes S. *Chrysostome*; S. *Paul* was a man of low stature; but foure foot and a ³⁵⁰ halfe high, sayes he; and yet his head reached to the highest heaven, and his eyes saw, and his eares heard the counsels of God. Scarce any Ambassador can shew so many Letters of his Masters owne hand,

as S. *Paul* could produce Revelations; His King came to him, as often as other Kings write to their Ambassadours. He had his first calling by Revelation; He had his Commission, his Apostle-ship by Revelation; So hee was directed to Jerusalem, And so to Rome; to both by Revelation; and so to *Macedonia* also. So hee was confirmed, and comforted in the night, by Vision, by Revelation; And so he was assured of the lives of all them, that suffered shipwrack with him at ³⁶⁰ *Malta*. All his Catechismes in the beginning, all his Dictats in his proceeding, all his encouragements at his departing, were all Revelation.

Every good man hath his conversation in heaven, and heaven it self had a conversation in S. *Paul*; And so, even the book of the Acts of the Apostles, is, as it were, a first Part of the book of Revelation; Revelations to S. *Paul*, as the other was to S. *Iohn*. This is the way that Christ promised to take with him, *I will shew him, how great things he must suffer for my sake*. And this way Christ pursued, *At Cæsarea, Agabus a Prophet came from Iudea to Paul, and took Pauls* ³⁷⁰ *girdle, and bound his own hands, and feet, and said, Thus saith the Holy Ghost, So shall the Iews binde the man that owes the girdle, and shall deliver him into the hands of the Gentiles*. This then was his case in our text, (for, that revelation, by *Agabus* his Prophesie, of his suffering was after this) he had a revelation that he should never be seen by them more; but when, or how, or where he should dye, he had not had a particular revelation then. He sayes, a little before our text, *I goe bound in the Spirit to Jerusalem*: That is, so bound by the Spirit, that if I should not goe, I should resist the Spirit; But, sayes he, I know not the things that shall befall me there; not ³⁸⁰ at Jerusalem; much lesse the last, and bitterest things, which were farther off; the things that should befall him at Rome, where he died. But from the very first, he knew enough of his death, to shake any soule, that were not sustained by the Spirit of God; which is another Branch in this Part, That no revelations, no apprehensions of death removed him from his holy intrepidnesse, and religious constancy.

We have a story in an Author of S. *Hieromes* time, *Palladius*, that in a Monastery of S. *Isidors*, every Monk that dyed in that house, was able, and ever did tell all the society, that at such a time he should die. God does extraordinary things, for extraordinary ends; but since

Acts 9.4
Gal. 1.1
Gal. 2. [2]
Acts 23.[11]
Acts 16.[9]
Acts 18.[9]
Acts 27.23,
24

Acts 9.16
Acts 21.11

Ver. 22

Non perter-
ritus

³⁹⁰ we see no such ends, nor use of this, we are at our liberty, to doubt of the thing it selfe. God told *Simeon*, *that he should not die, till he had seen Christ*; but he did not tell him, that he should die as soone as he had seen him; But so much as was told him, was enough to make him content to die, when he had seen him, and to come to his *Nunc dimittis*, to that chearfulnesse, as to sing his owne *Requiem*. God accustomed S. *Paul*, no doubt, to such notifications from him, and such apprehensions in himselfe of death, as, because it was not new, it could not be terrible. When S. *Paul* was able to make that protestation, *I protest by your rejoicing, which I have in Christ Jesus our*

¹ Cor. 15.31

² Cor. 11.23

⁴⁰⁰ *Lord, I die dayly; And againe, I am in prisons oft, and often in deaths, I die often*; No Executioner could have told him, you must die to morrow, but he could have said, Alas I died yesterday, and yesterday was twelve-month, and seaven yeare, and every yeare, and month, and weeke, and day, and houre before that. There is nothing so neare Immortality, as to die daily; for not to feele death, is Immortality; and onely hee shall never feele death, that is exercised in the continuall Meditation thereof; Continuall Mortification is Immortality.

As Cordials lose their vertue and become no Cordials, if they be taken every day, so poysons do their venome too; If a man use himselfe to them, in small proportions at first, he may grow to take any quantity: He that takes a dram of Death to day, may take an ounce to morrow, and a pound after; He that begins with that mortification of denying himselfe his delights, (which is a dram of Death) shall be able to suffer the tribulations of this world, (which is a greater measure of death) and then Death it selfe, not onely patiently, but cheerefully; And to such a man, death is not a dissolution, but a redintegration; not a divorce of body and soule, but a sending of both divers wayes, (the soule upward to Heaven, the body downeward to the earth) to an indissoluble marriage to him, who, for the

⁴²⁰ salvation of both, assumed both, our Lord and Saviour Christ Jesus. Therefore does S. *Paul* say of himselfe, *If I be offered upon the sacrifice, and service of your faith, I joy, and rejoice with you all*, that is, It is a just occasion of our common joy, on your part, and on mine too; And therefore does S. *Augustine* say in his behalfe, whatsoever can be threatned him, *Si potest vivere, tolerabile est*, Whatsoever does not take away life, may be endured; for, if it could not be endured, it

Phil. 2.17

would take away life; and, *Si non potest vivere*, sayes he, If it doe take away life, what shall he feele, when hee is dead? He adds the reason of all, *Opus cum fine, merces sine fine*; Death hath an end, but ⁴³⁰ their reward that dye for Christ, and their peace, that dye in Christ, hath no end. Therefore was not S. *Paul* afraid of melancholique apprehensions, by drawing his death into contemplation, and into discourse; he was not afraid to thinke, nor to talke of his death; But then S. *Paul* had another end in doing so here, (which is our last consideration) To make the deeper impression in them, to whom he preached then, by telling them, *that he knew they should see his face no more*.

This that S. *Paul* sayes, he sayes to the Ephesians; but not at Ephesus: He was departed from thence the yeare before: for, upon the ⁴⁴⁰ newes that *Claudius* the Emperour, who persecuted the Christians, was dead, he purposed to goe by Jerusalem to Rome. In that peregrination and visitation of his, his way fell out after to be by Miletus, a place not far from Ephesus; *He was bound in the Spirit*, as he sayes here, *to go to Ierusalem*; and therefore he could not visit them at Ephesus. A man may have such obligations, even for the service of God upon him, as that it shall not be in his power, to doe that service which he may owe, and desire to pay in some particular Church. It was in part S. *Pauls* case: But yet he did what he could; from Miletus he sent to Ephesus, to call the Elders of that Church ⁴⁵⁰ thither; And then he preached this short, but powerfull Sermon. And, as his manner ever was, (though still without prevaricating or forbearing to denounce the judgements of God upon them, in cases necessary) to make those whom he preached or writ to, as benevolent, and well-affected to him as he could, (for he was *Omnia omnibus, Made all things to all men*) to which purpose it is that he speakes, and poures out himselfe, with such a loving thankfulness to the Galatians, *Ye received me as an Angel of God, even as Christ Iesus himselfe*; pursuing, I say, this manner of a mutuall endearing, and a reciprocall embowelling of himselfe in the Congregation, and the ⁴⁶⁰ Congregation in him, (as, certaintely, if we consider all unions, (the naturall union of Parents and children, the matrimoniall union of Husband and Wife) no union is so spirituall, nor so neare to that, by which we are made *Idem spiritus cum Domino*, The same Spirit

Moriturus

Ver. 22

Vers. 17

[1 Cor.
9.22]

Gal. 4.14

with the Lord, as when a good Pastor, and a good flock meete, and are united in holy affections to one another) to unite himselfe to his Ephesians inseparably, even after his separation, to be still present with them, in his everlasting absence, and to live with them even after death, to make the deeper impressions of all his past, and present instructions, he speaks to them as a dying man, *I know you shall see my face no more.*

Why did he so? S. *Paul* did not dye in eleven yeaeres after this: But he dyed to them, for bodily presence, now; They were to see him no more. As the day of my death is the day of Judgement to me, so this day of his departing was the day of his death to them. And for himselfe, from this time, when he gave this judgement of death upon himselfe, all the rest of his life was but a leading far off, to the place of execution. For first, very soone after this, *Agabus* gave him notice of manifold afflictions, in that Girdle which we speake of before. There he was bound, and emprisoned at Jerusalem; from thence sent bound ⁴⁸⁰ to Cæsarea; practised upon to be killed by the way; forced to appeale to Cæsar; upon that Appeale sent prisoner to Rome; ship-wrecked upon the way at Malta; Emprisoned under guard, though not close prisoner, two yeaeres after his comming thither; and, though dismissed, and so enabled to visit some Churches, yet laid hold upon againe by *Nero*, and executed. So that as it was literally true, that the Ephesians never saw his face, after this valediction, so he may be said to have dyed then, in such a sense, as himselfe sayes to the *Corinthians*, *That some men were baptized, Pro mortuis, for dead*, that is, as good as dead, past all hope of recovery. So he dyed then.

⁴⁹⁰ Now beloved, who hath seene a Father, or a friend, or a neighbour, or a malefactor dye, and hath not beene affected with his dying words? *Nay Father Abraham*, sayes *Dives*, that will not serve, *That they have Moses and the Prophets*; Sermons will not serve their turnes; *But if one went to them from the Dead, they would repent*. And the nearest to this is, if one speake to them that is going to the dead. If he had beene a minute in Heaven thou wouldest beleeve him; and wilt thou not beleeve him a minute before? Did not *Iacob* observe the Angels ascending, as well as descending upon that ladder? Trust a good soule going to God, as well as comming from God?

⁵⁰⁰ And then, as our Casuists say, That whatsoever a man is bound to do,

1 Cor.
15.[29]

Luke 16.30

In articulo mortis, at the point of death, by way of Confession or otherwise, he is bound to doe, when he comes to the Sacrament, or when he undertakes any action of danger, because then he should prepare himselfe as if he were dying: so, when you come to heare us here, who are come from God, heare us with such an affection, as if we were going to God, as if you heard us upon our death-beds. The Pulpit is more then our death-bed; for, we are bound to the same truth, and sincerity here, as if we were upon our death-bed, and then Gods Ordinance is more expresly executed here, then there. He that ⁵¹⁰mingles falsehood with his last dying words, deceives the world inexcusably, because he speakes in the person of an honest man, but he that mingles false informations in his preaching, does so much more, because he speaks in the person of God himselfe.

They to whom S. Paul spake there, are said all to *have wept*, and to *have fallen on Pauls necke*, and to *have kissed him*; But it is added, *they sorrowed most of all for those words, That they should see his face no more*. When any of those men, to whom for their holy calling, and their religious paines in their calling, you owe and pay a reverence, are taken from you by death, or otherwise, there is a godly ⁵²⁰sorrow due to that, and in a great proportion. In the death of one *Elisha*, King *Ioash* apprehended a ruine of all; *He wept over his face, and said, O my father, my father, the Charet of Israel, and the horse-men thereof*; He lost the solicitude of a father, he lost the power and strength of the Kingdome, in the losse of one such Prophet. But when you have so sorrowed for men, upon whom your devotion hath put, and justly put such a valuation, remember that a greater losse, then the losse of a thousand such men may fall upon you. Consider the difference betweene the Candle and the Candlestick, betweene the Preacher of the Gospel, and the Gospel it selfe; betweene a religious ⁵³⁰man, and Religion it selfe: The removing of the Candlestick, and the withdrawing of the Gospel, and the prophaning of Religion, is infinitely a greater losse, then if hundreds of the present labourers should be taken away from us. *The children of the kingdome may be cast into utter darknesse; and That kingdome may be given to others, which shall bring forth the fruits thereof; and, The Lord may come, and come quickly and remove our Candlestick out of his place;* pray we that in our dayes he may not. And truly where God threatens

2 King.
13.14

Mat. 8.12
21.43
Apoc. 2.5

Ver. 2 to doe so in the Revelation, it is upon a Church, of which God himselfe gives good testimony, The Church of Ephesus; of her *Labours*, that is, ⁵⁴⁰ Preaching; of her *Patience*, that is, suffering; of her *Impatience*, her not suffering the evill, that is, her integrity and impartiality, without connivence or toleration; And of her *not fainting*, that is, perseverance; and of her *hating the Nicolaitans*, that is, sincerity in the truth, and a holy animosity against all false Doctrines: And yet, sayes he, *I have something to say against thee.*

Ver. 6 When thou hast testified their assiduity in Preaching, their constancy in suffering, their sincerity in beleeving, their integrity in professing, their perseverance in continuing, their zeale in hating of all error in others, when thou thy selfe hast given this evidence in their ⁵⁵⁰ behalfe, canst thou Lord Jesu have any thing to say against them? what then shall we, we that faile in all these, look to heare from thee? what was their crime? *Because they had left their first love*; Left the fulnesse of their former zeale to Gods cause. Now, if our case be so much worse then theirs, as that we are not onely guilty of all those sins, of which Christ discharges them, and have not onely left our first love, but in a manner lost all our love, all our zeale to his glory, and be come to a lukewarmnesse in his service, and a generall neglect of the meanes of grace, how justly may we feare, not onely that he will come, and come quickly, but that he may possibly be upon his ⁵⁶⁰ way already, to remove our Candlestick, and withdraw the Gospel from us? And if it be a sad thing to you, to heare a *Paul*, a holy man say, *You shall see my face no more*, on this side the *Ite maledicti, Go ye accursed into hell fire*, there cannot be so sad a voyce, as to heare Christ Jesus say, *You shall see my face no more. Facies Dei est, qua Deus nobis innotescit*, sayes *S. Augustin*, That is the face of God to us, by which God manifests himselfe to us. God manifests himselfe to us in the Word, and in the Sacraments. If we see not them in their true lines and colours, (the Word and Sacraments sincerely and religiously preached and administred) we doe not see them, but masks ⁵⁷⁰ upon them; And, if we do not see them, we do not see the face of Christ; And I could as well stand under his *Nescio vos*, which he said to the negligent Virgins, *I know you not*, or his *Nescivi vos*, which he said to those that boast of their works, *I never knew you*, as under this fearfull thunder from his mouth, *You shall see my face no more*,

[Mat. 25.41]

[Mat. 25.12]

Mat. 7.23

I will absolutely withdraw, or I will suffer prophanenesse to enter into those meanes of your salvation, Word, and Sacraments, which I have so long continued in their sincerity towards you, and you have so long abused.

Blessed God say not so to us yet; yet let the tree grow another yeare,
⁵⁸⁰ before thou cut it downe; And as thou hast digged about it, by bringing judgements upon our neighbours, so water it with thy former raine, the dew of thy grace, and with thy later raine, the teares of our contrition, that we may still see thy face; here and hereafter; here, in thy kingdome of Grace; hereafter in thy kingdome of Glory, which thou hast purchased for us, with the inestimable price of thine incorruptible blood. *Amen.*

Number 7.

A Sermon Preached at White-hall.

February 29. 1627. [1627/8]

Actrs. 7.60. *AND WHEN HE HAD SAID THIS,
HE FELL A SLEEP.*

[Luke
23.46]

HE THAT will dy with Christ upon Good-Friday, must hear his own bell toll all Lent; he that will be partaker of his passion at last, must conform himself to his discipline of prayer and fasting before. Is there any man, that in his chamber hears a bell toll for another man, and does not kneel down to pray for that dying man? and then when his charity breaths out upon another man, does he not also reflect upon himself, and dispose himself as if he were in the state of that dying man? We begin to hear Christs bell toll now, and is not our bell in the chime? We must be in his grave, before ¹⁰ we come to his resurrection, and we must be in his death-bed before we come to his grave: we must do as he did, fast and pray, before we can say as he said, that *In manus tuas*, Into thy hands O Lord I commend my Spirit. You would not go into a Medicinal Bath without some preparatives; presume not upon that Bath, the blood of Christ Jesus, in the Sacrament then, without preparatives neither. Neither say to your selves, we shall have preparatives enough, warnings enough, many more Sermons before it come to that, and so it is too soon yet; you are not sure you shall have more; not sure you shall have all this; not sure you shall be affected with any. If you be, when ²⁰ you are, remember that as in that good Custome in these Cities, you hear cheerful street musick in the winter mornings, but yet there was a sad and doleful bel-man, that wak'd you, and call'd upon you two

or three hours before that musick came; so for all that blessed musick which the servants of God shall present to you in this place, it may be of use, that a poor bell-man wak'd you before, and though but by his noyse, prepared you for their musick. And for this early office I take Christs earliest witness, his Proto-Martyr, his first witness St. *Stephen*, and in him that which especially made him his witness, and our example, his death, and our preparation to death, what he suffered,³⁰ what he did, what he said, so far as is knit up in those words, *When he had said this, he fell a sleep.*

From which example, I humbly offer to you these two general considerations; first, that every man is bound to do something before he dye; and then to that man who hath done those things which the duties of his calling bind him to, death is but a sleep. In the first, we shall stop upon each of those steps; first there is a *sis aliquid*, every man is bound to be something, to take some calling upon him. Secondly there is a *hoc age*; every man is bound to do seriously and scedulously, and sincerely the duties of that calling. And thirdly⁴⁰ there is a *sis aliquis*; the better to performe those duties, every man shall do well to propose to himself some person, some pattern, some example whom he will follow and imitate in that calling. In which third branch of this first part we shall have just occasion to consider some particulars in him who is here propos'd for our Example, St. *Stephen*; and in these three, *sis aliquid*, be something, profess something; and then *hoc age*, do truly the duties of that profession; and lastly, *sis aliquis*, propose some good man, in that profession to follow, and in the things intended in this text, propose St. *Stephen*, we shall determine our first part. And in the other we shall see that to them⁵⁰ that do not this, that do not settle their consciences so, death is a bloody conflict, and no victory at last, a tempestuous sea, and no harbor at last, a slippery heighth, and no footing, a desperate fall and no bottom. But then to them that have done it, their pill is gilded, and the body of the pill hony too; *mors lucrum*, death is a gain, a treasure, and this treasure brought home in a calm too; they do not only go to heaven by death, but heaven comes to them in death; their very manner of dying is an inchoative act of their glorified state: therefore it is not call'd a dying but a sleeping; which one metaphor

Divisio

intimates two blessings, that because it is a sleep it gives a present
⁶⁰ rest, and because it is a sleep, it promises a future waking in the resurrection.

First part
Sis aliquid
 Job. 5.7

7.1

First, Then for our first branch of our first part, we begin with our beginning, our birth; *man is born to trouble*; so we read it, *to trouble*. The original is a little milder then so; yet there it is, *Man is born unto labor*, God never meant less then labor to any man. Put us upon that which we esteem the honorablest of labors, the duties of martial discipline, yet where it is said, that man is appointed to a warfare upon earth, it is seconded with that, *His dayes are like the dayes of an hireling*. How honorable soever his station be, he must do his daies ⁷⁰ labor in the day, the duties of the place in the place. How far is he from doing so, that never so much as considers why he was sent into this world; who is so far from having done his errand here, that he knows not, considers not what his errand was; nay knows not, considers not, whether he had any errand hither or no. But as though that God, who for infinite millions of millions of generations, before any creation, any world, contented himself with himself, satisfied, delighted himself with himself in heaven, without any creatures, yet at last did bestow six daies labor upon the Creation and accommodation of man, as though that God who when man was sour'd in the ⁸⁰ whole lump, poysoned in the fountain, perished at the chore, withered in the root, in the fall of *Adam*, would then in that dejection, that exinanition, that evacuation of the dignity of man, and not in his former better estate, engage his own Son, his only, his beloved Son, to become man by a temporary life, and then to become no man by a violent, and yet a voluntary death; as though that God who [when] he was pleased to come to a creation, might yet have left thee where thou wast before, amongst privations, a nothing; or if he would have made thee something, a creature, yet he might have shut thee up in the close prison of a bare being and no more, without life or sense, ⁹⁰ as he hath done earth and stones; or if he would have given thee life and sense, he might have left thee a toad, without the comeliness of shape, without that reasonable and immortal Soul, which makes thee a man; or if he had made thee a man, yet he might have lost thee upon the common amongst the Heathen, and not have taken thee into his inclosures, by giving thee a particular form of religion; or

if he would have given thee a religion, He might have left thee a Jew; or if he would have given thee Christianity, He might have left thee a Papist; as though this God who had done so much more for thee, by breeding thee in a true Church, had done all this for nothing; thou

¹⁰⁰ passest through this world as a flash, as a lightning of which no man knows the beginning or the ending, as an *ignis fatuus* in the air, which does not only not give light for any use, but does not so much as portend or signify any thing; and thou passest out of the world, as a hand passes out of a bason, or a body out of a bath, where the water may be the fouler for thy having washed in it, else the water retains no impression of thy hand or body; so the world may be the worse for thy having liv'd in it, else the world retains no marks of thy having been there. When God plac'd *Adam* in the world, God enjoyed *Adam* to fill the world, to subdue the world, and to rule the

¹¹⁰ world; when God plac'd him in Paradise, He commanded him to dress Paradise, and to keep Paradise; when God plac'd his children in the land of promise, he enjoyed them to fight his battails against Idolatry, and to destroy Idolators; to every body some errand, some task for his glory; and thou commest from him into this world, as though he had said nothing to thee at parting, but go and do as thou shalt see cause, go and do as thou seest other men do, and serve me so far, and save thine own Soul so far, as the times, and the places, and the persons, with whom thou doest converse, will conveniently admit. Gods way is positive, and thine is privative: God made every thing

¹²⁰ something, and thou mak'st the best of things, man, nothing; and because thou canst not annihilate the world altogether, as though thou hadst God at an advantage, in having made an abridgment of the world in man, there in that abridgment thou wilt undermine him, and make man, man, as far as thou canst, man in thy self nothing. He that qualifies himself for nothing, does so; He whom we can call nothing, is nothing: this whole world is one intire creature, one body; and he that is nothing may be excremental nailes, to scratch and gripe others, he may be excremental hairs for ornament, or pleasurableness of meeting; but he is no limb of this intire body, no part of Gods

¹³⁰ universal creature, the world. Gods own name is *I am: Being*, is Gods name, and nothing is so contrary to God as to be nothing. Be something, or else thou canst do nothing; and till thou have said this, saies

our text, that is, done something in a lawful calling, thou canst not sleep *Stephens* sleep, not die in peace. *Sis aliquid*, propose something, determine thy self upon something, be, profess something, that was our first; and then our second consideration is, *hoc age*, do seriously, do scedulously, do sincerely the duties of that calling.

Hoc Age

L. 35. c. 3

He that stands in a place and does not the duty of that place, is but a statue in that place; and but a statue without an inscription; Post-¹⁴⁰erity shall not know him, nor read who he was. In nature the body frames and forms the place; for the place of the natural body is that *proxima aëris superficies*, that inward superficies of the air, that invests and clothes, and appurts that body, and obeys, and follows, and succeeds to the dimensions thereof. In nature the body makes the place, but in grace the place makes the body: The person must actuate it self, dilate, extend and propagate it self according to the dimensions of the place, by filling it in the execution of the duties of it. *Plinie* delivers us the history of al the great Masters in the art of painting: He tells us who began with the extremities and the out lines at first, ¹⁵⁰ who induc'd colors after that, and who after super-induc'd shadows; who brought in *Argutias vultus* as he calls them, not only the countenance, but the meaning of the countenance, and all that so exquisitely, that (as he saies there) *Divinantes diem mortis dixerunt*, Physiognomers would tell a mans fortune as well by the picture as by the life; he tells us, *quis pinxit quæ pingi non possunt*, who first adventured to express inexpressible things; *Tonitrua, perturbationes animæ*; they would paint thunder which was not to be seen, but heard: and affections, and the mind, the Soul which produc'd those affections. But for the most part he tells us all the way, in what places ¹⁶⁰ there remained some of their pieces to be seen, and copied in his time. This is still that that dignifies all their works, that they wrought so, as that posterity was not only delighted, but improv'd and better'd in that art by their works: For truly thats one great benefit that arises out of our doing the duties of our own places, in our own time, that as a perfume intended only for that room, where the entertainment is to be made, breaths upward and downward, and round about it; so the doing of the duties of the place, by men that move in middle Sphears, breath upwards and downwards, and about too, that is, cast a little shame upon inferiors if they doe not so, and a little remem-

¹⁷⁰ brance upon Superiors that they should doe so, and a thanksgiving to Almighty God for them that doe so: And so it is an improvement of the present, and an Instruction and a Catechisme to future times. The duty in this Text is expressed and limited in speaking. *Cum dixisset, When hee had said this he fell a sleepe*, and truly so, literally so, in speaking, and no more, it stretches far: Many duties, in many great places consist in speaking; Ours doe so: And therefore, when Vices abound in matter of Manners, and Schismes abound in matter of Opinions, *Antequam dixerimus hoc*, till wee have said this, that is, that that belongeth to that duty, wee cannot sleepe *Stephen's* sleepe,

¹⁸⁰ wee cannot die in peace. The Judges duty lies much in this too, for hee is bound not only to give a hearing to a Cause, but to give an End, a Judgement in the Cause too: And so, for all them whose duty lies in speaking, from him who is to counsell his friend, to him who is to counsell his Master in the family (for *Job* professes that hee never refused the counsell of his Servant) *Antequam dixerint*, till they have said this, that is still, that that belongs to that duty, they cannot sleep *Stephen's* sleepe, they cannot die in peace: and when wee ascend to the consideration of higher Persons, they and wee speake not one language, for our speaking is but speaking, but with great Persons,

¹⁹⁰ *Acta Apothegmata*, their Apothegms are their Actions, and wee heare their words in their deeds. God, whose Image and Name they beare does so: If wee consider God; as a second Person in the Godhead, the Sonne of God, God of God, so God is *Logos, Sermo, Verbum, Oratio*; The Word, Saying, Speaking; But God considered primarily and in himself so, is *Actus purus*, all Action, all doing. In the Creation there is a *Dixit* in Gods mouth, still God sayes something; but evermore the *Dixit* is accompanied with a *Fiat*, Somthing was to be done, as well as said. The Apostles are Apostles in that capacity as they were sent to preach, that's Speaking; But, when wee come to

²⁰⁰ see their proceeding, it is in *Praxi*, in the Acts of the Apostles. In those Persons whose duty lies in speaking, there is an *Antequam dixerint*; in those where it lies in Action, there is an *Antequam fecerint*; till that be said, and done, which belongs to their particular callings, they cannot sleepe *Stephen's* sleepe, they cannot die in peace; and therefore, *Non dicas de Deo tuo gravis mihi est*, say not of thy God, that he lies heavy upon thee, if he exact the duties of thy place at thy

hands; *Nec dicas de loco tuo, inutilis mihi est*, say not of thy place, that it is good for nothing, if thou must be put to doe the duties of the place, in the place; for it is good for this, that when thou hast
²¹⁰ done that, thou mayst sleepe *Stephen's sleepe*, die in Peace. *Sis aliquid*, Be something, that was our first, and then *hoc age*, doe truly the duties of that place without pretermittting thine own, without intermeddling with others, which was our second; and then our third consideration is, *Sis aliquis*, Be sombody, be like sombody, propose some good example in thy calling and profession to imitate.

Sis aliquis

It was the counsell of that great little Philosopher *Epictetus*, whensoever thou undertakest any action, to consider what a *Socrates*, or a *Plato*; what a good and a wise man would doe in that Case, and to doe conformably to that. One great Orator, *Latinus Rufus*, proposed
²²⁰ to himselfe *Cicero* for his example, and *Cicero* propounded *Demosthenes*, and hee *Pericles*, and *Pericles, Pisistratus*; and so there was a concatenation, a genealogie, a pedigree of a good Orator; *Habet unumquodque propositum principes suos*: In every Calling, in every Profession, a man may finde some exemplar, some leading men to follow. The King hath a *Josias*, and the beggar hath a *Job*, and every man hath some: But here wee must not pursue particulars, but propose to all, him whom our Text proposes, Saint *Stephen*; and in him wee offer you first his name, *Stephen*. *Stephen, Stephanos* is a leading, an exemplar name, a Significative, a Propheticall, a Sacramentall, a
²³⁰ Catechisticall name; a Name that carries much instruction with it. Our Countryman *Bede* takes it to be an Hebrew name, and it signifies (saith hee) *Normam vestram*, Your Rule, Your Law: To obey the Law, to follow, to embrace the Law is an acceptable service to God, especially the invariable Law, the Law of God himselfe: But wee are sure that this name *Stephen, Stephanos* signifies a Crowne; to obey the Crowne, to follow, to serve the Crowne, is an acceptable service to God, especially the immarcessible Crown, the Crown of Glory. *Nomen Omen*; scarce any man hath a name, but that name is Legal and Historicall to him: His very name remembers him of

²⁴⁰ some rules, and lawes of his actions, so his name is legall; and his name remembers him of some good men of the same name; and so his name is historicall. *Nomina Debita*: In the old formularies of the Civill Law, if a man left so many names to his Executors, they were

Hieron.

Stephanus

so many specialties for debts. Our Names are Debts, every man owes the world the signification of his name, and of all his names; every addition of honour, or of office, layes a new Debt, a new Obligation upon him; and his first name, his Christian-Name above all. For, when new names are given to men in the Scriptures, that doth not abolish or extinguish the old: *Jacob* was called *Jacob* after God had
²⁵⁰ called him *Israel*; and *Gedeon* *Gedeon* after he was called *Jerubaal*, and *Simon* when he was *Peter* too, was called *Simon*. Changes of Office and additions of Honour must not extinguish our Christian Name; The duties of our Christianity, and our Religion must pre-ponderate and weigh down the duties of all other places, and for all together. Saint *Gregory* presents us a good use of this diligence to answere our Names, *Quo quis timet magis, ne quod dicitur non esset, eo plus quam dicitur erit*; The more a man is afraid that hee is not worthy of the name hee beares, whether the name of office or his Christian-Name, the better Officer and the better Christian he will be
²⁶⁰ for that feare, and that solicitude; and therefore it is an usefull and an applicable Prayer for great Persons, which that Father makes in their behalfe, *Præsta, quæsumus Domine, ut quod in ore hominum sumus, in conspectu tuo esse valeamus*: Grant, O Lord, that wee may always be such in thine eyes, as wee are in their tongues that depend upon us, and justifie their acclamations with thy approbations. And so far *Stephens* name, as his name signifies the Law, and as his name signifies the reward of fulfilling the Law, a Crown; hath carried us to the consideration of the duty of answering the signification of our names; But then there are other passages in his History and
²⁷⁰ Actions that carries us farther.

First then we receive Saint *Stephen* to have been Saint *Paul's* kinsman in the flesh, and to have been his fellow pupill under *Gamaliel*, and to have been equall to him, at least in the foundations, in natural faculties, and in the super-edifications too, in learnings of acquisition and study; And then to have had this great advantage above him, That hee applied himselfe as a Disciple to Christ before Saint *Paul* did; and in that profession became so eminent (for all the Sects, the Libertines themselves taking the liberty to dispute against him, they were not able to resist the wisedome and the Spirit by which hee
²⁸⁰ spake) as that his Cosin *Paul*, then but *Saul*, envied him most, and

Discipulus

Act. 6.9

7.58

promov'd and assisted at his execution: For upon those words but two verses before our Text, That *they that stoned Stephen, laid down their clothes at Saul's feet*, Saint *Augustine* says, *In manu omnium eum lapidavit*, That is was *Saul* that stoned *Stephen*, though by the hands of other executioners. Men of the best extraction and families, Men of the best parts and faculties, Men of the best education and proficiencies, owe themselves to God by most obligations. Him that dyes to day, God shall not only aske, where is that Soule? Is it as cleane as I made it at first? No stayn of Sin? or is it as clean as I ²⁹⁰ wash'd it in Baptisme? No sting? No venome of original sinne in it? Or is it as clean as I left it when wee met last at the Sacrament? No guiltinesse of actuall sinne in it? God shall not only aske this, Where is that Soul? Nor only aske where is that Body? Is it come back in that Virginal integrity in which I made it? Or is it no farther departed from that then Marriage, which I made for it, hath made it? Are those *Maritales ineptiæ* (that we may put *Luther's* words into God's mouth) the worst that is fald upon that body? God shall not only ask for that Soul and that Body but aske also, Where is that Wit, that Learning, those Arts, those languages which by so good ³⁰⁰ education I afforded thee? Truly when a weake and ignorant man departs into any vicious way, though in that case he doe adhere to the Enemy, and doe serve the Devill against God, yet he carries away but a single Man, and serves but as a common Souldier: But he that hath good parts, and good education, carries a Regiment in his person, and Armies and munition for a thousand in himself. Though then thy kinsmen in the flesh, and thy fellow pupils under *Gamaliel*, men whom thou hast accompanied heretofore in other waies, think thy present fear of God, but a childishness and pusilanimity, and thy present zeal to his service but an infatuation and a melancholy, ³¹⁰ and thy present application of thy self to God in prayer, but an argument of thy Court-dispaire, and of thy falling from former hopes there; yet come thou early, if it be early yet; and if it be not early, come apace to Christ Jesus: how learned soever thou art, thou art yet to learn thy first letters, if thou know not that Christ Jesus is *Alpha* and *Omega*, he in whom thou must begin and determine every purpose: Thou hast studied thy self but into a dark and damnable ignorance, if thou have labored for much learning only to prove that thou

canst not be sav'd, only to dispute against the person and the Gospel of Christ Jesus. But propose to thine imitation *Stephen*, who though enriched with great parts, and formerly accustomed to the conversation of others of a different perswasion, applied himself early to Christ as a Disciple, and more then in that general application, in a particular function and office as a Deacon, as is expressed in the former Chapter.

The Roman Church that delights in irresolutions and gains, and makes profit in holding things in suspence, holds up this question undetermin'd, whether that office and function which *Stephen* took of Deacon, be so *è sacris*, a part of holy Orders, as that it is a Sacrament, or any part of the Sacrament of Orders. *Durand*, a man great in matter of Ceremony, *Cajetan*, a man great in matter of substance, do

³²⁰ both deny it; and divers, many, very many besides them; and they are let alone, and their Church saies nothing against them, or in determination of the opinion. But yet howsoever the stronger opinion even in that Church lead the other way, and the form of giving that office by imposition of hands, and the many and great capacities that they receive, that receive it, carry it to a great heighth, yet the use that we make of it here shall be but this, that even *Stephen*, who might have been *inter Doctores, Doctor*, (as *Chrysologus* saies of him) a Doctor to teach Doctors; and *inter Apostolos Apostolus*, an Apostle to lead Apostles, contented himself with a lower degree in

³⁴⁰ the service of Christ in his Church, the service of a Deacon, which very name signifies service, and ministration. It is a diminution of regal dignity, that the Roman Church accounts the greatest Kings, but as Deacons, and assigns them that rank and place in all their Ecclesiastical Solemnities, in their Ceremonials. But *Constantine* knew his own place without their marshalling: In the midst of Bishops, and Bishops met in Council, he cals himself Bishop, and Bishop of Bishops: and the greatest Bishop of this land, in his time, professed his Master the King, to be *Pastor Pastorum*, a Shepheard of Shepheards. It is a name due to the King, for it signifies inspection

³⁵⁰ and superintendency; as the name of Priest is also given to secular Magistrates that had no part in Ecclesiastical function in the Scriptures; particularly, in *Putipher*, and to divers others in divers other places. But yet though that name of super-intendance be due unto him, let him who is crown'd in his office as *Stephen* was in his name,

v. 5

Diaconus

St. Dunstan

Gen. 41.45

Rom. 13.4

accept this name and office of ministration of Deacon, since the holy Ghost himself hath given him that name, *The Minister of God for good*, (ther's the word of ministration, the name *Diaconos* imprinted upon the King) and since our Super-Supream Ordinary, our Super-Sovereign head of the Church, Christ Jesus himself cals himself, by

Mar. 10.45

³⁶⁰ that name, *The Son of man came not to be ministred unto, but to minister*; ther's this word of ministration, the office, the name of Deacon imprinted upon Christ himself. And though in our interest in him who is also a King and a Priest, we are all *regale Sacerdotium*, Kings and Priests too, yet let us accept the name, and execute the office of Deacon, of ministration, especially upon our selves: for as every man is a world in himself, so every man is a Church in himself too: and in the ancient Church, it was a part of the Deacons office, to call out to the Church, to the Congregation, *Ne quis contra aliquem, ne quis in Hipocrisi*; let no man come hither to Church, (indeed no

1 Pet. 2.9

³⁷⁰ whether, for every place, because God is present in every place, is a Church,) either in uncharitableness towards others, or in Hypocrisie and in dissimulation in himself: Bring alwaies a charitable opinion towards other men, and sincere affections in thy self, and thou hast done the right office of a Deacon, upon the right subject, thou hast ministred to thine own Soul. But then the height of *Stephens* exemplariness, (which is the consideration that we pursue in this branch of this first part) is not so much in his active as in his passive part; not so much in that he did, as in that he suffered; not as he answered and discharged the duties of his name; so we have proposed him to

³⁸⁰ you; nor as he was an early Disciple, and came to Christ betimes, we have proposed him so too; nor as he made his ambition only to serve Christ, and not to serve him in a high place, but only as a Deacon; for in that line also we have proposed him to you; But as he was a constant and chearful Martyr, and laid down his life for Christ, and in that qualification propose him to your selves, and follow him as a Martyr.

Martyr

Eusebius the Bishop of *Cæsarea*, was so in love with *Pamphilus* the Martyr, as a Martyr, that he would needs take his name, before he could get his addition; and though he could not be call'd Martyr ³⁹⁰ then, yet he would be called *Pamphilus* and not *Eusebius*. The name of *Stephen* hath enough in it to serve not only the vehementest affec-

tion, but the highest ambition; for there is a Coronation in the Name as we told you before. And therefore in the Ecclesiastical story and Martyrologes of the Church, there are (I think) more Martyrs of this name, *Stephen*, then of any other Name; indeed they have all that Name, for the Name is a Coronation. And therefore the Kingdome of heaven, which is express'd by many precious Metaphors in the Gospel, is never call'd a Crown, till after *Stephens* death, till our Coronation was begun in his Martyrdome, but after in the Epistles
⁴⁰⁰ often, and in the *Revelation* very often. For to suffer for God, man to suffer for God, I to suffer for my Maker, for my Redeemer, is such a thing, as no such thing, excepting only Gods sufferings for man can fall into the consideration of man. Gods suffering for man was the Nadir, the lowest point of Gods humiliation, mans suffering for God is the Zenith, the highest point of mans exaltation: That as man needed God, and God would suffer for man, so God should need man, and man should suffer for God; that after Gods general Commission, *fac hoc & vives*, do this and thou shalt live, I should receive and execute a new Commission, *Patere hoc & vives abundantius*,
⁴¹⁰ suffer this and you shall have life, and life more abundantly, as our Saviour speaks in the Gospel; that when I shall ask my soul *Davids* question, *Quid retribuam*, what shall I render to the Lord, I shall not rest in *Davids* answer, *Accipiam Calicem*, I will take the cup of salvation, in applying his blood to my soul, but proceed to an *Effundam Calicem*, I will give God a Cup, a cup of my blood, that whereas to me the meanest of Gods servants it is honor enough to be believed for Gods sake: God should be believed for my sake, and his Gospel the better accepted, because the seal of my blood is set to it; that that dew which should water his plants, the plants of his Paradise, his
⁴²⁰ Church, should drop from my veines, and that sea, that red sea, which should carry up his bark, his Ark, to the heavenly Jerusalem, should flow from me: This is that that poures joy even into my gladness, and glory even into mine honor, and peace even into my security; that exaltes and improves every good thing, every blessing that was in me before, and makes even my creation glorious, and my redemption precious; and puts a farther value upon things inestimable before, that I shall fulfil the sufferings of Christ in my flesh, and that I shall be offerd up for his Church, though not for the purchasing of it, yet

[Luke
10.28]
Joh. 10.10

Psal. 116.12

Colos. 1.24
Phil. 2.17

1 Pet. 2.21

for the fencing of it, though not by way of satisfaction as he was, but
⁴³⁰ by way of example and imitation as he was too. Whether that be

*Porrecta**in legem**Notatio**ultima*

Mar. 10.30

absolutely true or no, which an Author of much curiosity in the Roman Church saies, that *Inter tot millia millium*, amongst so many thousand thousands of Martyrs in the Primitive Church, it cannot be said that ever one lack'd burial, (I know not whence he raises that) certainly no Martyr ever lack'd a grave in the wounds of his Saviour,

no nor a tomb, a monument, a memorial in this life, in that sense wherein our Saviour speaks in the Gospel, That no man shall leave house, or Brother, or wife for him, but he shall receive an hundred fold in this life; Christ does not mean he shall have a hundred houses,

⁴⁴⁰ or a hundred wives, or a hundred Brethren; but that that comfort which he lost in losing those things shall be multiplied to him in that proportion even in this life. In which words of our Saviour, as we see the dignity and reward of Martyrdome, so we see the extent and latitude, and compass of Martyrdome too; that not only loss of life, but loss of that which we love in this life; not only the suffering of death, but the suffering of Crosses in our life, contracts the Name, and entitles us to the reward of Martyrdome. All Martyrdome is not a *Smithfeild* Martyrdome, to burn for religion. To suffer injuries, and upon advantages offerd, not to revenge those injuries is a Court

⁴⁵⁰ Martyrdome. To resist outward temptations from power, and inward temptations from affections, in matter of Judicature, between party and party, is a *Westminster* Martyrdome. To seem no richer then they are, not to make their states better, when they make their private bargains with one another, and to seem so rich, as they are, and not to make their states worse, when they are call'd upon to contribute to publick services, this is an Exchange-Martyrdome. And there is a

Hierome

Chamber-Martyrdome, a Bosome-Martyrdome too; *Habet pudicitia servata Martyrium suum*, Chastity is a dayly Martyrdome; and so all fighting of the Lords battails, all victory over the Lords Enemies, in

⁴⁶⁰ our own bowels, all cheerful bearing of Gods Crosses, and all watchful crossing of our own immoderate desires is a Martyrdome acceptable to God, and a true copy of our pattern *Stephen*, so it be inanimated with that which was even the life and soul and price of all *Stephens* actions and passions, that is, fervent charity, which is the last contemplation, in which we propose him for your Example; that as he, you also may be just paymasters in discharging the debt, which you

owe the world in the signification of your Names; and early Disciples and appliers of your selves to Christ Jesus, and humble servants of his, without inordinate ambition of high places; and constant Martyrs,
⁴⁷⁰ in dying every day as the Apostle speaks, and charitable intercessors, and Advocates and Mediators to God, even for your heaviest Enemies.

1 Cor. 15.31

We have a story in the Ecclesiastical story of *Nicephorus* and *Sapricius*, formerly great friends, and after as great Enemies: *Nicephorus* relented first, and sued often for reconciliation to *Sapricius*, but was still refused: he was refused even upon that day, when *Sapricius* being led out to execution, as a Martyr for the Christian religion, *Nicephorus* upon the way, put himself in his way, and upon his knees beg'd a reconciliation, and obtained it not. The effect of his uncharitableness was this: *Sapricius*, when he came to the stake,

Charitas

⁴⁸⁰ recanted, and renounced the christian religion, and lost the crown of Martyrdome, and *Nicephorus* who came forth upon another occasion professed Christ, and was receiv'd to the Coronation of Martyrdome. Though I give my body to be burned and have not charity, it profiteth me nothing, saies the Apostle; but if I have not charity I shall not be admitted to that Sacrifice, to give my body to be burnt. St. *Augustine* seems to have delighted himself with that saying (for he saies it more then once) *Si Stephanus non orasset*, if St. *Stephen* had not praid for *Saul*, the Church had had no *Paul*: and may we not justly add to that, If *Stephen* had not praid for *Saul*, Heaven had had no *Stephen*,

1 Cor. 13.3

⁴⁹⁰ or *Stephen* had had no Heaven: suffering it self is but a stubbornness, and a rigid and stupid standing under an affliction; it is not a humiliation, a bending under Gods hand, if it be not done in charity. *Stephen* had a pattern, and he is a pattern; Christ was his, and he is our Example; *ut hoc dicam tibi, at te primo audivi*, saies St. *Augustine* in *Stephen*'s person to Christ, Lord thou taughtest me this prayer upon the cross; receive it now from me, as the Father receiv'd it from thee then. He prayed for his enemies as for himself; and thus much more earnestly for them then for himself, that he prayed for himself standing, and kneeling for them. *Stephen* was the Plaintiff, and when

⁵⁰⁰ he comes to his *Nolo prosequi*, and to release, what hath the Judg to say to the Defendant? If a potent adversary oppress thee to ruine, to death, if thou pass away uncharitably towards him, thou raisest an everlasting Trophee for thine enemy, and prepar'st him a greater triumph then he proposed to himself; he meant to triumph over thy

body, and thy fortune, and thou hast provided him a triumph over thy Soul too by thy uncharitableness; and he may survive to repent, and to be pardoned at Gods hands, and thou who are departed in uncharitableness canst not; he shall be saved that ruind thee unjustly, and thou who wast unjustly ruind by him, shalt perish irrecoverably.

⁵¹⁰ And so we have done with all those peeces which constitute our first part, *Sis aliquid*, profess something, *Hoc age*, do seriously the duties of that profession, and then *Sis aliquis*, propose some good man in that profession for thine imitation; as we have proposed *Stephen* for general duties, falling upon all professions. And we shall pass now to our other part, which we must all play, and play in earnest, that conclusion in which we shall but begin our everlasting state, our death, *When he had said this he fell asleep.*

Second part

Mors impii

Here I shall only present to you two Pictures, two pictures in little: two pictures of dying men; and every man is like one of these, and ⁵²⁰ may know himself by it; he that dies in the Bath of a peaceable, and he that dies upon the wrack of a distracted conscience. When the devil imprints in a man, a *mortuum me esse non curo*, I care not though I were dead, it were but a candle blown out, and there were an end of all: where the Devil imprints that imagination, God will imprint an *Emori nolo*, a loathness to die, and fearful apprehension at his transmigration: As God expresses the bitterness of death, in an ingemination, *morte morietur*, in a conduplication of deaths, he shall die, and die, die twice over; So *ægrotando ægrotabit*, in sicknesse he shall be sick, twice sick, body-sick and soul-sick too, sense-sick and conscience-⁵³⁰ sick together; when, as the sinnes of his body have cast sicknesses and death upon his Soule, so the inordinate sadness of his Soule, shall aggravate and actuate the sicknesses of his body. His Physitian ministers, and wonders it works not; He imputes that to flegme, and ministers against that, and wonders again that it works not: He goes over all the humors, and all his Medicines, and nothing works, for there lies at his Patients heart a dampe that hinders the concurrence of all his faculties, to the intention of the Physitian, or the virtue of the Physick. Loose not, O blessed Apostle, thy question upon this Man, *O Death where is thy sting? O Grave where is thy victory?* for ⁵⁴⁰ the sting of Death is in every limb of his body, and his very body is a victorious grave upon his Soule: And as his Carcas and his Coffin shall lie equally insensible in his grave, so his Soule, which is but a

Carcas, and his body, which is but a Coffin of that Carcas, shall be equally miserable upon his Death-bed; And Satan's Commissions upon him shall not be signed by Succession, as upon *Job*, first against his goods, and then his Servants, and then his children, and then himselfe; but not at all upon his life; but he shall apprehend all at once, Ruine upon himselfe and all his, ruine upon himselfe and all him, even upon his life; both his lives, the life of this, and the life of the

550 next world too. Yet a drop would redeeme a shoure, and a Sigh now a Storme then: Yet a teare from the eye, would save the bleeding of the heart, and a word from the mouth now, a roaring, or (which may be worse) a silence of consternation, of stupefaction, of obdurbation at that last hour. Truly, if the death of the wicked ended in Death, yet to scape that manner of death were worthy a Religious life. To see the house fall, and yet be afraid to goe out of it; To leave an injur'd world, and meet an incensed God; To see oppression and wrong in all thy professions, and to foresee ruine and wastefulnesse in all thy Posterity; and Lands gotten by one sin in the Father, molder 560 away by another in the Sonne; To see true figures of horror, and ly, and fancy worse; To begin to see thy sins but then, and finde every sin (at first sight) in the proportion of a Gyant, able to crush thee into despair; To see the Blood of Christ, imputed, not to thee, but to thy Sinnes; To see Christ crucified, and not crucifyed for thee, but crucifyed by thee; To heare this blood speake, not better things, then the blood of *Abel*, but lowder for vengeance then the blood of *Abel* did; This is his picture that hath been Nothing, that hath done nothing, that hath proposed no *Stephen*, No Law to regulate, No example to certifie his Conscience: But to him that hath done this,

570 Death is but a Sleepe.

Many have wondred at that note of Saint *Chrysostom*'s, That till Christ's time death was called death, plainly, literally death, but after Christ, death was called but sleepe; for, indeede, in the old-Testament before Christ, I thinke there is no one metaphor so often used, as Sleepe for Death, and that the Dead are said to Sleepe: Therefore wee wonder sometimes, that Saint *Chrysostome* should say so: But this may be that which that holy Father intended in that Note, that they in the old-Testament, who are said to have slept in Death, are such as then, by Faith, did apprehend, and were fixed upon Christ; such 580 as were all the good men of the old-Testament, and so there will not

*Mors
Piorum*

bee many instances against Saint *Chrysostome*'s note, That to those that die in Christ, Death is but a Sleepe; to all others, Death is Death, literally Death. Now of this dying Man, that dies in Christ, that dies the Death of the Righteous, that embraces Death as a Sleepe, must wee give you a Picture too.

There is not a minute left to do it; not a minutes sand; Is there a minutes patience? Bee pleased to remember that those Pictures which are deliver'd in a minute, from a print upon a paper, had many dayes, weeks, Moneths time for the graving of those Pictures in the Copper;

⁵⁹⁰ So this Picture of that dying Man, that dies in Christ, that dies the death of the Righteous, that embraces Death as a Sleepe, was graving all his life; All his publique actions were the lights, and all his private the shadowes of this Picture. And when this Picture comes to the Presse, this Man to the streights and agonies of Death, thus he lies, thus he looks, this he is. His understanding and his will is all one faculty; He understands Gods purpose upon him, and he would not have God's purpose turned any other way; hee sees God will dissolve him, and he would faine be dissolved, to be with Christ; His understanding and his will is all one faculty; His memory and his fore-sight

⁶⁰⁰ are fixt, and concernted upon one object, upon goodnesse; Hee remembers that hee hath proceeded in the sincerite of a good Conscience in all the wayes of his calling, and he foresees that his good name shall have the Testimony, and his Posterity the support of the good men of this world; His sicknesse shall be but a fomentation to supple and open his Body for the issuing of his Soule; and his Soule shall goe forth, not as one that gave over his house, but as one that travelled to see and learne better Architecture, and meant to returne and re-edifie that house, according to those better Rules: And as those thoughts which possesse us most awake, meete us againe when we

⁶¹⁰ are asleepe; So his holy thoughts, having been alwaiers conversant upon the directing of his family, the education of his Children, the discharge of his place, the safety of the State, the happinesse of the King all his life; when he is fald a sleepe in Death, all his Dreames in that blessed Sleepe, all his devotions in heaven shall be upon the same Subjects, and he shal solicite him that sits upon the Throne, and the Lamb, God for Christ Jesus sake, to blesse all these with his particular blessings: for, so God giveth his beloved sleep, so as that they enjoy the next world and assist this.

Sommus

So then, the Death of the Righteous is a sleepe; first, as it delivers
 620 them to a present rest. Now men sleepe not well fasting; Nor does a
 fasting Conscience, a Conscience that is not nourish'd with a Testi-
 mony of having done well, come to this Sleepe; but *dulcis somnus*
operanti, The sleepe of a labouring man is sweete. To him that
 laboureth in his calling, even this sleepe of Death is welcome. *When*
thou lyest downe thou shalt not be afraid, saith *Salomon*; when thy
 Physician sayes, Sir, you must keepe your bed, thou shalt not be afraid
 of that sick-bed; And then it followes, *And thy sleepe shall be sweet*
unto thee; Thy sicknesse welcome, and thy death too; for, in those
 two *David* seems to involve all, *I will both lay me downe in Peace,*
 630 *and sleep*; imbrace patiently my death-bed and Death it selfe.

So then this death is a sleepe, as it delivers us to a present Rest; And
 then, lastly, it is so also as it promises a future waking in a glorious
 Resurrection. To the wicked it is far from both: Of them God sayes,
I will make them drunke, and they shall sleepe a perpetuall sleepe
and not awake; They shall have no part in the *Second Resurrection*.
 But for them that have slept in Christ, as Christ sayd of *Lazarus*,
Lazarus Sleepeth, but I goe that I may wake him out of sleep, he shall
 say to his father; Let me goe that I may wake them who have slept
 so long in expectation of my coming: And *Those that sleep in Jesus*
 640 *Christ* (saith the Apostle) *will God bring with him*; not only fetch
 them out of the dust when he comes, but bring them with him, that
 is, declare that they have beene in his hands ever since they departed
 out of this world. They shall awake as *Jacob* did, and say as *Jacob*
 said, *Surely the Lord is in this place, and this is no other but the*
house of God, and the gate of heaven, And into that gate they shall
 enter, and in that house they shall dwell, where there shall be no
 Cloud nor Sun, no darkenesse nor dazzling, but one equall light, no
 noyse nor silence, but one equall musick, no fears nor hopes, but one
 equal possession, no foes nor friends, but one equall communion and
 650 Identity, no ends nor beginnings, but one equall eternity. Keepe us
 Lord so awake in the duties of our Callings, that we may thus sleepe
 in thy Peace, and wake in thy glory, and change that infallibility
 which thou affordest us here, to an Actuall and undeterminable pos-
 session of that Kingdome which thy Sonne our Saviour Christ Jesus
 hath purchased for us, with the inestimable price of his incorruptible
 Blood. *Amen.*

Eccles. 5.12
[12 : 11 F,
as in Vulg.]
Pro. 3.24

Ps. 4.8

Experge-
factio

Jer. 51.39

Jo. 11.11

1 Thes. 4.14

[Gen. 28.16]

Number 8.

*Preached to the King at White-hall, upon
the occasion of the Fast, April 5, 1628.*

PSAL. 6.6, 7. *I AM WEARY WITH MY GROAN-
ING; ALL THE NIGHT MAKE I MY BED TO
SWIM, I WATER MY COUCH WITH MY
TEARES. MINE EYE IS CONSUMED BECAUSE
OF GRIEFE; IT WAXETH OLD, BECAUSE OF
ALL MINE ENEMIES.*

THIS is *Davids* humiliation; and comming after his repentance and reconciliation, *Davids* penance: And yet here is no Fast; It is true; No Fast named; *David* had had experiance, that as the wisest actions of Kings, (of Kings as Kings over Subjects) so the devoutest actions of Kings, (of Kings, as humble Subjects to the King of Kings, the God of Heaven) had been misinterpreted. Of sighing, and groaning, and weeping, and languishing, (as in this Text) *David* speaks often, very, very often in the Psalmes; and they let him sigh, and groane, and weepe, and languish; they neglect his Passion, and are not affected with that; but that is all; they afflict him no farther: But when he comes to fasting, they deride him, they reproach him; Cares God whether you eat, or fast? But thrice in all the Psalmes does *David* speake of his fasting, and in all three places, it was misinterpreted, and reproachfully mis-interpeted; *I humbled my soule with fasting, and my prayer returned into mine own bosome;* He did this (as he sayes there) for others, that needed it, and they would not thanke him for it, but reproached him. *When I wept, and chastned my soule with fasting, that was to my reproach.* So also my bones are

Psal. 35.13

Psal. 69.10

Psal. 109.24

weake through fasting, and I became a reproach unto them. And
 20 therefore no wonder that *David* does not so often mention and publish his fasting, as his other mortifications; No wonder that in all his seaven penitentiall Psalmes, (which are the Churches Topicks for mortification and humiliation,) there is no mention of his fasting. But for his practise, (though he speak not so much of it in the Psalmes) in his history where others, not himselfe, speake of him, we know that when he mourned, and prayed for his sick childe, he fasted too. And we doubt not, but that, when he was thus wearied, (*I am weary with my groaning; All the night make I my bed to swim, I water my Couch with my teares; Mine eye is consumed because of*
 30 *griefe; It waxeth old because of all mine enemies*) he fasted too; He fasted oftner, then he tells us of it. As S. Hierome sayes, *Iejunium non perfecta virtus, sed cæterarum virtutum fundamentum*, If we must not call fasting (as fasting is but a bodily abstinence) a religious act, an act of Gods worship, yet it is a Basis, and a foundation, upon which other religious acts, and acts of Gods worship are the better advanced. It is so at all times; but it is so especially when it is enjoyned by Soveraigne authority, and upon manifest occasion, as now to us. *Semper virtutis Cibus Iejunium fuit*, It is elegantly, and usefully said: At all times, Religion feeds upon fasting, and feasts upon fasting, and
 40 grows the stronger for fasting. But, *Quod pium est agere non indictum, impium est negligere prædicatum*, It is a godly thing to fast uncommanded, but to neglect it being commanded, is an ungodly, an impious, a refractory perversesse, sayes the same Father. But then another carries it to a higher expression, *Desperationis genus est, tunc manducare, cum abstinere debeas*, Not to fast when the times require it, and when Authority enjoynes it, or not to beleeve, that God will be affected and moved with that fasting, and be the better inclined for it, is *desperationis genus*, a despairing of the State, a despairing of the Church, a despairing of the grace of God to both, or of his mercy
 50 upon both. And truly there cannot be a more disloyall affection then that, *desperare rem publicam*, to forespeak great Councils, to bewitch great actions, to despaire of good ends in things well intended: And in our distresses, where can we hope, but in God? and how shall we have accesse to God, but in humiliation? We doubt not therefore but that this act of humiliation, his fasting was spread over *Davids* other

2 Sam. 12.16

Hieron.

Leo

Idem

Maximus de
jejunio
Nine-
vitarum

acts in this Text, and that as a sinner in his private person, and as a King in his publique and exemplar office, he fasted also, (though he sayes not so) when he said he was wearied, *I am weary with my groaning; all the night make I my bed to swim, I water my couch*
⁶⁰ *with my teares; mine eye is consumed because of griefe; It waxeth old because of all mine enemies.*

But though this fasting, and these other penall acts of humiliation, be the body that carries, and declares, yet the soule that inanimates, and quickens all, is prayer; and therefore this whole Psalme is a prayer; And the prayer is partly Deprecatory, In some things *David* desires that God would forbear him, as v. 1. *Correct me not*, for if thou correct me, others will trample upon me; *Rebuke me not*, for if thou rebuke me, others will calumniate me; And partly Postulatory, that some things God would give him, as *Health*, and *Deliverance*,
⁷⁰ and that which is all, *Salvation*, in the other verses. Both parts of the prayer are (as all prayer must be) grounded upon reasons; and the reasons are from divers rootes; some from the consideration of himselfe, and they argue his humiliation; some from the contemplation of God, and they testifie his devotion, and present recourse to him; some from both together, God, and himselfe joyntly, which is an acknowledgement, that God works not alone in heaven, nor man lives not alone upon earth, but there is a Conversation, and a Correspondence, and a Commerce betweene God and Man, and Conditions, and Contracts, and Covenants, and Stipulations betweene them,
⁸⁰ and so a mutuall interest in one another. From God himselfe alone, *David* raises a reason, v. 4. *Propter misericordiam, O save me for thy mercies sake*; for of the mercy of God, there is no precedent, there is no concurrent reason, there is no reason of the mercy of God, but the mercy of God: from God, and himselfe together, he raises a reason, v. 5. *Quia non in morte, For in death there is no remembrance of thee*; Destroy me not, for if I die, *Quid facies magno nomini tuo?* (as *Ioshuah* speaks) what will become of thy glory? of that glory which thou shouldest receive from my service in this world, if thou take me out of this world? But then, as he begun in reasons arising from himself, and out of the sense of his owne humiliation under the hand of God, (for so hee does) v. 2. *Quia infirmus, Have mercy upon me, because I am weake*, and cannot subsist without that mercy. And

Quia turbata ossa, his *bones* were vexed; *Habet anima ossa sua*, sayes S. Basil, The soule hath bones as well as the body; The bones of the soule are the strongest faculties, and best operations of the soule, and his best, and strongest actions, were but questionable actions, disputable, and suspitious actions; And *Turbata anima*, all his faculties, even in their very roote, his very *soul*, was *sore vexed*, v. 3. As, I say, hee began with reasons of that kinde, arising from himselfe, so he ¹⁰⁰ returnes and ends with the same humiliation, in the reasons arising from himselfe too, *Quia laboravi in gemitu, I am weary with my groaning, all the night make I my bed to swimme, &c.*

As our Saviour Christ entred into the house to his Disciples, *Ianuis clausis*, when the doores were shut: so God enters into us too, *Ianuis clausis*, when our eyes have not opened their doores, in any reall penitent teares, when our mouthes have not opened their doores, in any verball prayers; God sees, and he heares the inclinations of the heart. S. Bernard notes well upon those words of Christ, at the raising of *Lazarus*, *Father I thank thee, that thou hast heard me*, That at that ¹¹⁰ time, when Christ gave thanks to God, for having heard him, he had said nothing to his Father; but God had heard his heart. Since God does so even to us, he will much more heare us, as *David*, when we make outward declarations too, because that outward declaration conduces more to his glory, in the edification of his servants, therefore *David* comes to that declaratory protestation, *Quia laboravi in gemitu, I am weary with my groaning, &c.*

In which words, we shall consider, *Quid factum*, and *Quid faciendum*, What *David* did, and what we are to doe: for *David*, after he had thrown himselfe upon the mercy of God, after he had confessed, ¹²⁰ and prayed, and done the spirituall parts of repentance, he afflicts his body besides; And so ought we likewise to doe, if we will be partakers of *Davids* example. And therefore we may doe well to consider *Quid faciendum*, How this Example of *David* bindes us, how these groanings and waterings of his bed with teares, and other Mortifications assumed after repentance, and reconciliation to God, lay an obligation upon us.

But this is our part, *Quid faciendum*, what is to be done by us; First, *Quid factum*, what *David* did; and truly he did much: first *gemuit*, he came to *groane*, to sigh, to outward declarations of inward

John 20.26

John
11. [41]

Divisio

¹³⁰ heaviness, And *Laboravit in gemitu*, He laboured, he travelled in that passion, and (as the word imports, and as our later Translation hath it) he was *wearied*, tired with it; so farre, that (as it is in the first Translation) he *fainted*, he languished with it. First he sighed, and sighed so; and groaned, and groaned so; passionately, vehemently, and then openly, exemplarily; and he was not ashamed of it, for he came to weeping, though he knew it would be thought childish: And that in that abundance, *Natare feci*, and *Liquefeci lectum*, He *watred his bed*, dissolved his bed, made his bed to swimme, surrounded his bed with *teares*; And more, he macerated his bed with ¹⁴⁰ that brine: And then he continued this affliction; It was not a sudden passion, a flash of remorse; but he continued it, till his *eye* was *consumed* by reason of that *anguish*, and *despite*, and *indignation*; as our diverse Translations vary the expressing thereof; so long, as night and day lasted, so long, as that he was waxen old under it; and when this great affliction should have brought him safely into harbour, that he might have rested securely at last, his enemies that triumphed over him, gave him new occasions of miserie, his eyes were *consumed*, and *waxed old because of his enemies*; that is, because he was still amongst enemies that triumphed over him.

¹⁵⁰ Be pleased to take another Edition, another Impression of these particulars; A naturall mans Morall constancy will hold out against outward declarations of grieve; yet *David* came to that, he groaned: A groane, a sigh may breake out, and the heart be at the more ease for that; But *Laboravit*, they grew upon him, and the more he groaned, and the more he sighed, the more he had an inclination, and not onely that, but cause to doe so, for he found that his sorrow was to be sorrowed for, and his repentance to be repented, there were such imperfections in all. Therefore he suffered thus till he was wearied, till he fainted with groaning, and sighing. And then this winde does ¹⁶⁰ not blow over the raine, he weeps; and weeps the more violently, and the more continually; extremes that seldom meet, violence, and lasting, but in his case they did. All this, all night, and all this, all this while, not amongst friends to pity him, and condole with him, but amongst enemies to affront him, and deride him: So that here are all the ingredients, all the elements of misery; Sorrow of heart, that admits no disguise, but flowes into outward declarations; and such

declarations as create no compassion, but triumph in the enemy. *I am weary with my groaning, &c.*

To proceed then to the particulars in our first Part, *Quid factum,*
¹⁷⁰ What *David* did, first *Gemit*, He comes to sigh, to groane, to an outward declaration of a sense of Gods indignation upon him, till he had perfected his repentance. *She sighed, and turned backward*, was Jerusalems misery. To sigh, and turne backward, to repent, and relapse, is a wofull Condition: But to sigh, and turne forward, to turne upon God, and to pursue this sorrow for our sins, then, in such sighes, *The Spirit of man returnes to God that gave it*; As God breathed into man, so man breathes unto the nostrils of God *a savour of rest*, as it is said of *Noah*, an acceptable sacrifice, when he sighes for his sins.

This sighing, this groaning, expressed in this word, *Anach, Gemitus,*
¹⁸⁰ is *Vox Turturis. Turtur gemit*; It is that voyce, that sound which the Turtle gives; And we learne by Authors of Naturall Story, and by experience, *Turturis gemitus indicium veris*, The voyce of the Turtle is an evidence of the Spring; When a sinner comes to this voyce, to this sighing, there is a Spring of grace begun in him; Then *Vox Turturis audita in terra nostra*, sayes Christ to his Spouse, *The voyce of the Turtle is heard in our Land*; And so he sayes to thy soule, This voyce of the Turtle, these sighs of thy penitent soul, are heard *in terra nostra*, in our Land, in the Kingdome of heaven.

And when he heares this voyce of this Turtle, these sighs of thy
¹⁹⁰ soule, then he puts thy name also into that List, which he gave to his Messenger, (in which Commission this very word of our Text, *Anach*, is used) *Signabis signum super frontibus virorum suspirantium & gementium*, Upon all their fore-heads, that sigh and groane, imprint my mark; Which is ordinarily conceived by the Ancients to have been the letter *Tau*; of which though *Calvin* assigne a usefull, and a convenient reason, that they were marked with this letter *Tau*, which is the last letter of the Hebrew Alphabet, in signe, that though they were in estimation of the world, the most abject, and the outcasts thereof, yet God set his mark upon them, with a purpose to
²⁰⁰ raise them; yet *S. Hierome*, and the Ancients for the most part assigne that for the reason, why they were marked with that letter, because that letter had the forme of the Crosse; Not for any such use, or power, as the Roman Church hath ascribed to that sign, but as in

1 Part

Gemit

Lament.

[1.8.]

Eccles. 12.7

[Gen. 8.21,
marg.]Plin. Li.
18. c. 28

Can. 2.12

Ezek. 9.4

Hieron.

the Persecutions of the Primitive Church, the Martyrs at the stake, when a cry was raised, that they dyed for Treason, for Rebellion, for Sedition, and could not be heard, for the clamour, to cleare themselves, used then in the sight of all, who, though they could not heare them, could see them, to signe themselves with the Crosse, not to drive away devils, or to strengthen themselves against tentations by

²¹⁰ that signe, but by that signe to declare the cause of their death to be the profession of the Christian Religion, and not Treason, nor Sedition. And as we in our Baptisme have that Crosse imprinted upon us, not as a part of the Sacrament, or any piece of that armour, which we put on of spirituall strength, but as a protestation, whose Souldiers wee became: so God imprinted upon them, that sighed, and mourned, that *Tau*, that letter, which had the forme of the Crosse, that it might be an evidence, that all their crosses shall be swallowed in his Crosse, their sighs in his sighs, and their agonies in his. And therefore, Beloved, these sighs are too spirituall a substance, to be bestowed upon

²²⁰ worldly matters; All the love, all the ambitions, all the losses of this world, are not worth a sigh; If they were, yet thou hast none to spare, for all thy sighs are due to thy sins; bestow them there.

Laboravit

Gemit, he sighs, he groanes; And then, *Laboravit in gemitu*, he laboured, he travailed, he grew weary, he fainted with sighing. Not to be curious, we meet with a threefold Labour in Scriptures. First there is *Labor communis*, the Labour which no man may avoid; *Man is borne unto travaille, as the sparks fly upward*; Where wee may note in the Comparison, that it is not a dejection, a diminution, a depressing downward, but a flying upward, the true exaltation of a Man,

²³⁰ that he labours duly in a lawfull calling; and this is *Labor communis*; Secondly there is *Labor impii*, The labour of the wicked, for, They have taught their tongues to speake lyes, sayes *David*, and take great paines to deale wickedly; As it is also in *Job*, *The wicked man travail-eth with paine all his dayes*, And (as our former Translation had it) *he is continually as one travailing with Child*; Indeed the labour is greater, to doe ill, then well; to get hell, then Heaven; Heaven might be had with lesse paines, then men doe bestow upon hell; and this is *Labor impiorum*. And lastly, there is *Labor justorum*, The labour of the Righteous, which is, *To rise early, to lie downe late, and to eate the bread of sorrow*; for, though in that place, this seemes to be said

Iob 5.7

15.20

to bee done in vaine, *It is in vaine to rise early, in vaine to lye downe late, in vaine to eate the bread of sorrow*, yet it is with the same exception, which is there specified, that is, *Except the Lord build, it is in vaine to labour, Except the Lord keepe the City, it is in vaine to watch; So except the Lord give rest to his beloved, it is in vaine to rise early*: In vaine to travaile, except God give a blessing. But when the Lord hath given thee rest, in the remission of thy sins, then comes this *Labor justorum*, the labour that a righteous man is bound to, that as God hath given him a good nights rest, so he gives God a ²⁵⁰ good dayes worke, as God hath given him rest and peace of conscience, for that which is past, so hee takes some paines for that which is to come, for such was *Davids* case, and *Davids* care, and *Davids* labour.

Ephrem, an ancient Deacon, and Expositor in the Christian Church, takes this labour of *David*, *Laboravi in gemitu*, to have beene *in gemitu*, but *in comprimendo gemitu*, that he laboured to conceale his penance and mortification, from the sight and knowledge of others; Beloved, this concealing of those things, which we put our selves to in the waies of godliness, hath alwaies a good use, when it ²⁶⁰ is done, to avoid ostentation, and vaine glory, and praise of men; And it hath otherwise, sometimes a good use, to conceale our tribulations and miseries from others, because the wicked often take occasion, from the calamities and pressures of the godly, to insult and triumph over them, and to dishonour and blaspheme their God, and to say, *Where is now your God?* and therefore it may sometimes concerne us to labour to hide our miseries, *to swallow our owne spittle*, as *Job* speaks, and to sponge up our teares in our braines, and to eate, and smother our sighs in our own bosomes. But this was not *Davids* case now; But as he had opened himselfe to God, he opened himselfe to ²⁷⁰ the world too; and as he sayes in another place, *Come and I will tell you, what God hath done for my soule*, So here he sayes, Come, and I will tell you, what I have done against my God. So he sighed, and so he groaned; he laboured, he was affected bitterly with it himselfe; And he declared it, he made it exemplar, and catechisticall, that his dejection in himselfe, might be an exaltation to others; And then hee was not ashamed of it, but as he said of his dancing before the Arke, *If this be to be vile, I will be more vile*, So here, if this passion be

Psal. 127.2

[Job 7.19]

[Psa. 66.16]

[2 Sam. 6.22]

weaknesse, I will yet be more weake; for this winde brought raine,
These sighs brought teares, *All the night make I my bed to swim, &c.*

Lacrymæ ²⁸⁰ The concupiscencies of man, are naturally dry powder, combustible easily, easily apt to take fire; but teares dampe them, and give them a little more leisure, and us intermission and consideration. *David* had laboured hard; first *Ad ruborem*, as Physitians advise, to a rednesse, to a blushing, to a shame of his sin; And now *Ad sudorem*, he had laboured to a sweat: for *Lacrymæ sudor animæ mœrentis*, Teares are the sweat of a labouring soule, and that soule that labours as *David* did, will sweat, as *David* did, in the teares of contrition; Till then, till teares breake out, and find a vent in outward declaration, wee pant and struggle in miserable convulsions, and distortions, and ²⁹⁰ distractions, and earthquakes, and irresolutions of the soule; I can beleeve, that God will have mercy upon me, if I repent, but I cannot beleeve that is repentance, if I cannot weepe, or come to outward declarations. This is the laborious irresolution of the soule; But *Lacryme diluvium, & evehunt animam*, These teares carry up our soule, as the flood carried up the Arke, higher then any hils; whether hils of power, and so above the oppression of potent adversaries, or hils of our owne pride, and ambition; True holy teares carry us above all. And therefore, when the Angel rebuked the people, for not destroying Idolatry, *They wept*, sayes the text, there was their present remedy; and they called the name of the place *Bochim*, Teares, that there might be a permanent testimony of that expressing of their repentance; that that way they went to God, and in that way God received them; and that their Children might say to one another, Where did God shew that great mercy to our Fathers? Here; here, in *Bochim*, that is, Here in teares. And so when at *Samuels* motions, and increpation, the people would testifie their repentance, *They drew water*, sayes the story, *and poured it out before the Lord, and fasted, and said, We have sinned against the Lord*. They poured water, *Vt esset symbolum lacrymarum*, That that might be a type, and figure, in what proportion of teares, they desired to expresse their repentance. For, such an effusion of teares, *David* may be well thought to intend, when he sayes, *Effundite coram Deo animam vestram, Poure out your soules before God*, poure them out in such an effusion, in a continuall, and a contrite weeping. Still the Prophets cry out

¹ Sam. 7.6

Nab. Oziel.

[Psa. 62.8]

upon Idols and Idolaters, *Vlulate Sculptilia; Howle ye Idols*, and *Howle ye Idolaters*; He hath no hope of their weeping. And so the devil, and the damned are said to howle, but not to weepe; or when they are said to weepe, it is with a gnashing of teeth, which is a voyce of Indignation, even towards God, and not of humiliation under his

³²⁰ hand: So also sayes the Prophet of an impenitent sinner, *Induratae super petram facies, They have made their faces harder then stone*; wherein? *Thou has stricken them, but they have not wept; not sorrowed*. Out of a stone water cannot be drawne, but by miracle, though it be twice stricken; as *Moses* stroke the Rock twice, yet the water came by the miraculous power of God, and not by *Moses* second stroke. Though God strike this sinner twice, thrice, he will not weepe: though inward terrors strike his conscience, and outward diseases strike his body, and calamities and ruine strike his estate, yet he will not confesse by one teare, that these are judgements of God, but nat-

Ier. 5.3

Numb. 20.11

³³⁰ urall accidents; or if judgements, that they proceeded not from his sin, but from some decree in God, or some purpose in God, to glorie himselfe, by thus afflicting him, and that if he had beene better, he should have fared never the better, for Gods purpose must stand. Therefore sayes God of such in that place, *Surely they are poore*, that was plaine enough, and *they are foolish* too, sayes God there: And God gives the reason of it, *for they know not the judgements of God*; They know not his judgements to be judgements; They ascribe all calamities to other causes, and so they turne upon other wayes, and other plots, and other miserable comforters. But attribute all to the

³⁴⁰ Lord; never say of any thing, This fals upon me, but of all, This is laid upon me by the hand of God, and thou wilt come to him in teares. Raine water is better then River water; The water of Heaven, teares for offending thy God, are better then teares for worldly losses; But yet come to teares of any kinde, and whatsoever occasion thy teares, *Deus absterget omnem lacrymam*, there is the largenesse of his bounty, *He will wipe all teares from thine eyes*; But thou must have teares first: first thou must come to this weeping, or else God cannot come to this wiping; God hath not that errand to thee, to wipe teares from thine eyes, if there be none there; If thou doe nothing for thy

³⁵⁰ selfe, God finds nothing to doe for thee.

David wept thus, thus vehemently, and he wept thus, thus contin-

Esay 25.8
[The Latin
is from
Vulg. Apoc.
7.17]
Nocte

Psal. 42.3 ually; In the *Night*, sayes our Text; Not that he wept not in the day: He sayes of himselfe, *My teares have been my meate, both day and night*, where though he name no fast, you see his diet, how that was attenuated. And so when it is said of Jerusalem, *Shee weepeth continually in the night*, it is not that shee put off her weeping till night, but that shee continued her dayes weeping to the night, and in the night: *Plorando plorabit*, sayes the Originall in that place; shee does weepe already, and shee will weepe still; shee puts it not off dilatorily, (I will weepe, but not yet) nor shee puts it not over easily, suddenly, (I have wept, and I neede no more) but as God promises to his children, the *first and later raine*, so must his children give to him againe both raines, teares of the day, and teares of the night, by washing the sinnes of the day in the evening, and the sinnes of the night in the morning. But this was an addition to *David's* affliction in this night weeping, that whereas the night was made for man to rest in, *David* could not make that use of the night. When he had proposed so great a part of his happiness to consist in this, *That he would lay him downe and sleepe in peace*; we see in the next Psalme

Joel 2.23 ³⁶⁰ but one, he that thought to sleepe out the night, came to weepe out the night. When the Saints of God have that security, which S. Hierome speaks of, *Vt sanctis ipse somnus sit oratio*, They sleepe securely, for their very sleepe is a glorifying of God, who giveth his beloved sleepe, yet *David* could have none of this. But why not he? *Noctem letiferam nocte compensat*; First, for the place, the sinne came in at those windowes, at his eyes, and came in, in fire, in lust, And it must goe out at those windowes too, and goe out in water, in the water of repentant teares; And then, for the time, as the night defiled his soule, so the sinne must be expiated, and the soule washed ³⁷⁰ in the night too.

Euseb. And this may be some Embleme, some useful intimation, how hastily Repentance follows sinne; *David's* sinne is placed, but in the beginning of the night, in the Evening, (*In the evening he rose, and walked upon the Terase, and saw Bathsheba*) and in the next part of time, in the night, he falls a weeping: no more between the sweetnesse of sinne, and the bitternessse of repentance, then between evening, and night; no morning to either of them, till the Sunne of grace arise, and shine out, and proceed to a Meridionall height, and make the

[2 Sam. 11.2] ³⁸⁰

repentance upon circumstance, to be a repentance upon the substance,
 390 and bring it to be a repentance for the sinne it selfe, which at first was
 but a repentance upon some calamity, that that sinne induced.

He wept then, and wept in the night; in a time, when he could
 neither receive rest in himselfe, which all men had, nor receive praise
 from others, which all men affect. And he wept *Omni nocte*; which
 is not onely *Omnibus noctibus*, sometime every night, but it is *Tota
 nocte*, cleane through the night; And he wept in that abundance, as
 hath put the Holy Ghost to that Hyperbole in *Davids* pen to expresse
 it, *Liquefecit stratum, nature fecit stratum*, it drowned his bed, sur-
 rounded his bed, it dissolved, it macerated, it melted his bed with

400 that brine. Well; *Qui rigat stratum*, he that washes his bed so with
 repentant teares, *Non potest in cogitationem ejus libidinum pompa
 subrepere*: Tentations take hold of us sometimes after our teares, after
 our repentance, but seldome or never in the act of our repentance,
 and in the very shedding of our teares; At least *Libidinum pompa*,
 The victory, the triumph of lust breaks not in upon us, in a bed, so
 dissolved, so surrounded, so macerated with such teares. Thy bed is
 a figure of thy grave; Such as thy grave receives thee at death, it shall
 deliver thee up to Judgement at last; Such as thy bed receives thee
 at night, it shall deliver thee in the morning: If thou sleepe without

410 calling thy selfe to an account, thou wilt wake so, and walke so, and
 proceed so, without ever calling thy selfe to an account, till Christ
 Jesus call thee in the Clouds. It is not intended, that thou shouldest
 afflict thy selfe so grievously, as some over-doing Penitents, to put
 chips, and shels, and splints, and flints, and nayles, and rowels of
 spurres in thy bed, to wound and macerate thy body so. The inven-
 tions of men, are not intended here; But here is a precept of God,
 implied in this precedent and practise of *David*, That as long as the
 sense of a former sinne, or the inclination to a future oppresses thee,
 thou must not close thine eyes, thou must not take thy rest, till, as God

420 married thy body and soule together in the Creation, and shall at
 last crowne thy body and soule together in the Resurrection, so they
 may also rest together here, that as thy body rests in thy bed, thy
 soule may rest in the peace of thy Conscience, and that thou never
 say to thy head, Rest upon this pillow, till thou canst say to thy soule,
 Rest in this repentance, in this peace.

Omni nocte

Hieron.

Oculus

Now as this sorrow of *Davids* continued day and night, (in the day for the better edification of men, and in the night for his better capitulation with God) so there is a farther continuation thereof without any wearinesse, expressed in the next clause, *Turbatus à furore* ⁴³⁰ *oculus meus*, as the Vulgat reads it, and *Mine eye is dimmed, for despight or indignation*, as our former, or as this last Translation hath it, *Mine eye is consumed because of grieve*; and to speake neerest to the Originall, *Erosus est oculus*, *Mine eye is eaten out with Indignation*. A word or two shall be inough of each of these words, these three Termes, What the *eye*, which is the subject, what this *consuming*, or *dimming*, which is the effect, and what this *Grieve*, or *Indignation*, which is the affection, imports and offers to our application. First, *Oculus*, the *Eye*, is ordinarily taken in the Scriptures, *Pro aspectu*, for the whole face, the looks, the countenance, the ayre of a ⁴⁴⁰ man; and this ayre, and looks, and countenance, declares the whole habitude, and constitution of the man; As he looks, so he is: So that the *Eye* here, is the whole person; and so this grieve had wrought upon the whole frame and constitution of *David*, and decayed that; though he place it in the eye, yet it had growne over all the body. Since thou wast not able to say to thy sinne, The sinne shall come to mine eyes, but no farther, I will looke, but not lust, I will see, but not covet, thou must not say, My repentance shall come to mine eyes, and no farther, I will shed a few teares, and no more; but (with this Prophet *David*, and with the Apostle *S. Paul*) thou must beat downe ⁴⁵⁰ thy body to that particular purpose, and in that proportion, as thou findest the rebellions thereof to require: Thou couldest not stop the sin at thine eyes; stop not thy repentance there neither, but pursue it in wholesome mortification, through all those parts, in which the sinne hath advanced his dominion over thee; and that is our use of the first word, the *Eye*, the whole frame.

Turbatus

Reuchlin

For the second word, which in our Translations, is, in one *dimmed*, in the other *consumed*, and in the Vulgat *troubled*, a great Master in the Originall, renders it well, elegantly, and naturally out of the Originall, *Verminavit*, *Tineavit*, which is such a deformitie, as ⁴⁶⁰ wormes make in wood, or in books; If *Davids* sorrow for his sinnes brought him to this deformitie, what sorrow doe they owe to their sinnes, who being come to a deformitie by their own licentiousnesse,

and intemperance, disguise all that by unnatural helps, to the drawing in of others, and the continuation of their former sinnes? The sinne it selfe was the Devils act in thee; But in the deformity and debility, though it follow upon the sinne, God hath a hand; And they that smother and suppresse these by paintings, and pamperings, unnatural helps to unlawfull ends, doe not deliver themselves of the plague, but they hide the marks, and infect others, and wrastle

⁴⁷⁰ against Gods notifications of their former sinnes.

And then the last of these three words, which is here rendred *Griefe*, does properly signifie, *Indignation*, and *Anger*: And therefore S. *Augustine* upon this place, puts himselfe to that question, If *Davids* constitution be shaken, if his complexion and countenance be decayed, and withered, *Præ indignatione*, for Indignation, for Anger, from whom proceeds this Indignation, and this Anger? sayes that blessed Father. If it proceede from God, sayes he, it is well that he is but *Turbatus*, and not *Extinctus*, that he is but troubled, and not distracted, but shaken, and not overthowne; but overthowne,

⁴⁸⁰ and not ground to powder, not trodden as flat as durt in the streets, as the Prophet speaks. For *David* himselfe had told us but a few Psalmes before, That when the *Sonne* is *angry*, (and when we speake of the Sonne, we intend a person more sensible, and so more compassionate of our miseries, then when we speake of God, of God considered in the height of his Majesty) and *but a little angry*, (which amounts not to this provocation of God, which *David* had falne into here) we may *perish*; and *perish in the way*; perish in a halfe repentance, before we perfect our Reconciliation: In the way so, before we come to our end; or in the way, in these outward actions of ⁴⁹⁰ repentance, if they be hypocritically, or occasionally, or fashionably, or perfuctorily performed, and not with a right heart towards God. Though this be the way, we may perish in the way.

Now *Aquinas* places this fury (as the Vulgat calls it, this *indignation*) in *Absolom*, and not in *David*; He takes *Davids* sorrow to rise out of his sons rebellion, and furious prosecution thereof; That *David* was thus vehemently affected for the fault of another: And truly it is a holy tendernes, and an exemplar disposition to be so sensible, and compassionate for the sins of other men; Though *Absolom* could not have hurt *David*, *David* would have grieved for his un-

Indignatio

[Psal. 18.42]

Psal. 2. ult.

⁵⁰⁰ naturall attempt to doe it. So in *Aquinas* sense, it is *Excandescencia pro inimicis*, a sorrow for his enemies; Not for his owne danger from them, but for their sin in themselves; But *Gregory Nyssen* takes it, *de excandescencia in inimicos*, for an indignation against his enemies: And that *David* speaks this by way of confession, and accusation of himselfe, as of a fault, that he was too soone transported to an impatience, and indignation against them, though enemies; And taking that sense, we see, how quickly even the Saints of God put themselves beyond the hability of making that Petition sincerely, *Forgive us our trespasses, as we forgive them that trespass against us*; How hard ⁵¹⁰ it is even for a good man to forgive an enemy; And how hard it is, *Nihil in peccatore odisse nisi peccatum*, to sever the sin from the sinner, and to hate the fault, and not the man.

But leaving *Thomas* and *Gregory*, *Aquinas* and *Nyssen* to that Exposition, in which (I think) they are singularly singular, either that this sorrow in *David* was a charitable and compassionate sense of others faults, which is *Aquinas* way, or that it was a confession of uncharitableness in himself towards others, which is *Gregories* way, the whole stream (for the most part) of ancient Expositors divide themselves into these two channels; Either that this indignation con-

⁵²⁰ ceived by *David*, which withered and decayed him, was a holy scorn and indignation against his owne sins, that such wretched things as those should separate him from his God, and from his inheritance, according to that chaine of Affections which the Apostle makes, That godly sorrow brings a sinner to a care; He is no longer carelesse, negligent of his wayes; and that care to a clearing of himselfe, not to cleare himselfe by way of excuse, or disguise, but to cleare himselfe by way of physick, by humble confession; and then that clearing brings him to an indignation, to a kind of holy scorne, and wonder, how that temptation could worke so; Such an affection as we conceive

⁵³⁰ to have been in the Spouse, when she said, *Lavi pedes, I have washed my feet, how shall I defile them?* I have emptied my soul by Confession, is it possible I should charge it with new transgressions? Or else they place this affection, this indignation in God; And then they say, it was an apprehension of the anger of God, to be expressed upon him in the day of Judgement; And against this Vermination, (as the Originall denotes) against this gnawing of the worme, that may bore

[Mat. 6.12]

Aug.

2 Cor.
7.[11]

[Cant. 5.3]

through, and sink the strongest vessell that sailes in the seas of this world, there is no other varnish, no other liniment, no other medicament, no other pitch nor rosin against this worme, but the bloud of Christ Jesus: And therefore whensoever this worme, this apprehension of Gods future indignation, reserved for the Judgement, bites upon thee, be sure to present to it the bloud of thy Saviour: Never consider the judgement of God for sin alone, but in the company of the mercies of Christ. It is but the hissing of the Serpent, and the whispering of Satan, when he surprises thee in a melancholy midnight of dejection of spirit, and layes thy sins before thee then; Looke not upon thy sins so inseparably, that thou canst not see Christ too: Come not to a confession to God, without consideration of the promises of his Gospel; Even the sense and remorse of sin is a dangerous consideration, but when the cup of salvation stands by me, to keep me from fainting. *David* himselfe could not get off when he would; but (as he complaines there, which is the last act of his sorrow to be considered in this, which is all his part, and all our first part) *Inveteravit, He waxed old because of all his enemies.*

The difference is not of much importance, whether it be *Inveteravi*, or *Inveteravit*; in the first, or in the third person. Whether *Davids* eyes, or *David* himselfe be thus decayed, and waxen old, imports little. But yet that which *Bellarmino* collects, upon this difference, imports much. For, because the Vulgat Edition, and the Septuagint, (such a Septuagint as we have now) reade this in the first person of *David* himselfe, *Inveteravi*, and the Hebrew hath it in the third, *Inveteravit*, *Bellarmino* will needs think, that the Hebrew, the Originall, is falsified and corrupted; still in advancement of that dangerous Position of theirs, That their Translation is to be preferred before the Originall; and that is an unsufferable tyrannie, and an Idolatrous servility. The Translation is a reverend Translation; A Translation to which the Church of God owes much; but gold will make an Idol as well as wood, and to make any Translation equall, or better then the Originall, is an Idolatrous servility. It is true, that that which is said here in the third person, implies the first; And it is *David*, that after his sighing, and fainting with that, After his weeping, and dissolving with that, After his consuming, and withering with that, foresees no rescue, no escape, *Inveteravit*, he waxes old amongst his

Inveteravit

enemies. Who were his enemies, and what was this age that he speaks of? It is of best use to pursue the spirituall sense of this Psalme, and so his enemies were his sins; And *David* found that he had not got the victory over any one enemy, any one sin; Another bloud did not extinguish the lustfull heat of his owne, nor the murther of the husband, the adultery with the wife: Change of sin is not an over-

⁵⁸⁰ comming of sin; He that passes from sin to sin without repentance, (which was *Davids* case for a time) still leaves an enemy behind him; and though he have no present assault from his former enemie, no temptation to any act of his former sin, yet he is still in the midst of his enemies; under condemnation of his past, as well as of his present sins; as unworthy a receiver of the Sacrament, for the sins of his youth done forty yeares agoe, if those sins were never repented, though so long discontinued, as for his ambition, or covetousnesse, or indevotion of this present day. These are his enemies; and then this is the age that growes upon him, the age that *David* complaines

⁵⁹⁰ of, *I am waxen old*; that is, growne into habits of these sins. There is an old age of our naturall condition, *We shall waxe old as doth a garment*; *David* would not complaine of that which all men desire; To wish to be old, and then grudge to be old, when we are come to it, cannot consist with morall constancy. There is an old age expressed in that phrase, *The old man*, which the Apostle speaks of, which is that naturall corruption and disposition to sin, cast upon us by *Adam*;

Rom. 6.6 But that old man was crucified in Christ, says the Apostle; and was not so onely from that time when Christ was actually crucified, one thousand six hundred yeares agoe, but from that time that a second

⁶⁰⁰ *Adam* was promised to the first, in Paradise; And so that Lambe slaine from the beginning of the world, from the beginning delivered all them, to whom the means ordained by God, (as Circumcision to them, Baptisme to us) were afforded; and in that respect, *David* was not under that old age, but was become a new creature. Nor as the Law was called the old Law, which is another age also; for to them who understood that Law aright, the New Law, the Gospel, was enwrapped in the Old; And so *David* as well as we, might be said to serve God in the newnesse of spirit, and not in the oldnesse of the Letter; so that this was not the age that opprest him.

⁶¹⁰ The Age that oppresses the sinner, is that when he is growne old in

Psal. 102.26

Rom. 6.6

Rom. 7.6

sin, he is growne weak in strength, and become lesse able to overcome that sin then, then he was at beginning. Blindnesse contracted by Age, doth not deliver him from objects of tentations; He sees them, though he be blind; Deafnesse doth not deliver him from discourses of temptation; he heares them, though he be deafe: Nor lamenesse doth not deliver him from pursuit of temptation; for in his owne memory he sees, and heares, and pursues all his former sinfull pleasures, and every night, every houre sins over all the sins of many yeaeres that are passed. *That which waxeth old, is ready to vanish*, sayes the Apostle:

⁶²⁰ If we would let them goe, they would goe; and whether we will or no, they leave us for the ability of practise; But *Thesaurizamus*, we

Heb. 8.13

treasure them up in our memories, and we treasure up the wrath of God with them, against the day of wrath; and whereas one calling of our sins to our memories by way of confession, would doe us good, and serve our turnes, this often calling them in a sinfull delight, in the memory of them, exceeds the sin it selfe, when it was committed, because it is more unnaturall now, then it was then, and frustrates the pardon of that sin, when it was repented. To end this branch, and this part, So humble was this holy Prophet, and so apprehensive

Rom. 2.5

⁶³⁰ of his own debility, and so far from an imaginary infallibility of falling no more, as that after all his agonies, and exercises, and mortifications, and prayer, and sighs, and weeping, still he finds himselfe in the midst of enemies, and of his old enemies; for not onely tentations to new sins, but even the memory of old, though formerly repented, arise against us, arise in us, and ruine us. And so we passe from these pieces which constitute our first Part, *Quid factum*, what *David* upon the sense of his case did, to the other, *Quid faciendum*, what by his example we are to doe, and what is required of us, after we have repented, and God hath remitted the sin.

Ezek. 23.19

⁶⁴⁰ Out of this passage here in this Psalme, and out of that history, where *Nathan* sayes to *David*, *The Lord hath put away thy sin*, and yet sayes after, *The child that is borne to thee shall surely dye*, and out of that story, where *David* repents earnestly his sin, committed in the numbring of his people, and sayes; Now, now that I have repented, *Now I beseech thee O Lord, take away the iniquity of thy servant, for I have done very foolishly*, yet *David* was to indure one of those three Calamities, of *Famine, Warre, or Pestilence*; And out

2 Part

2 Sam. 12.13

2 Sam. 24.10

of some other such places as these, some men have imagined a Doctrine, that after our repentance, and after God hath thereupon par-⁶⁵⁰doned our sin, yet he leaves the punishment belonging to that sin unpardoned; though not all the punishment, not the eternall, yet say they, there belongs a temporary punishment too, and that God does not pardon, but exacts, and exacts in the nature of a punishment, and more, by way of satisfaction to his Justice.

[Rom. 6.23]

Now, *Stipendium peccati mors est*, There is the punishment for sin, *The reward of sin is death*. If there remaine no death, there remaines no punishment: *For the reward of sin is death*, And death complicated in it selfe, death wrapped in death; and what is so intricate, so intangling as death? Who ever got out of a winding sheet?

⁶⁶⁰ It is death aggravated by it selfe, death waighed downe by death: And what is so heavy as death? Who ever threw off his grave stone? It is death multiplied by it selfe; And what is so infinite as death? Who ever told over the dayes of death? It is *Morte morieris*, A Double death, Eternall, and Temporary; Temporall, and Spirituall death. Now, the Temporary, the Naturall death, God never takes away from us, he never pardons that punishment, because he never takes away that sin that occasioned it, which is Originall sin; To what Sanctification soever a man comes, Originall sin lives to his last breath. And therefore, *Statutum est*, That Decree stands, *Semel*

⁶⁷⁰ *mori*, that every man must dye once; but for any *Bis mori*, for twice dying, for eternall death upon any man, as man, if God consider him not as an impotent sinner, there is no such invariable Decree; for, that death being also the punishment for actuall sin, if he take away the cause, the sin, he takes away that effect, that death also; for this death it selfe, eternall death, we all agree that it is taken away with the sin; And then for other calamities in this life, which we call *Morticulas*, Little deaths, the children, the issue, the off-spring, the propagation of death, if we would speak properly, no Affliction, no Judgement of God in this life, hath in it exactly the nature of a punishment; not onely not the nature of satisfaction, but not the nature of a punishment. We call not Coyn, base Coyne, till the Allay be more then the pure Metall: Gods Judgements are not punishments, except there be more anger then love, more Justice then Mercy in them; and that is never; for *Miserationes ejus super omnia opera*,

[Gen. 2.17]

Heb. 9.27

[Psa. 145.9]

[Gen. 1.2]

His mercies are above all his works: In his first work, in the Creation, his *Spirit*, the Holy Ghost, *moved upon the face of the waters*; and still upon the face of all our waters, (as waters are emblemes of tribulation in all the Scriptures) his Spirit, the Spirit of comfort, moves too; and as the waters produced the first creatures in the Creation,

⁶⁹⁰ so tribulations offer us the first comforts, sooner then prosperity does.

God executes no judgement upon man in this life, but in mercy; either in mercy to that person, in his sense thereof, if he be sensible, or at least in mercy to his Church, in the example thereof, if he be not: There is no person to whom we can say, that Gods Corrections are Punishments, any otherwise then Medicinall, and such, as he may receive amendment by, that receives them; Neither does it become us in any case, to say God layes this upon him, because he is so ill, but because he may be better.

But here our consideration is onely upon the godly, and such as ⁷⁰⁰ by repentance stand upright in his favour; and even in them, our Adversaries say, that after the remission of their sins, there remaines a punishment, and a punishment by way of Satisfaction, to be borne for that sin, which is remitted. But since they themselves tell us, that in Baptisme God proceeds otherwise, and pardons there all sin, and all punishment of sinne, which should be inflicted in the next world, (for children newly baptized, doe not suffer any thing in Purgatory) And that this holds not onely *in Baptismo fluminis*, in the Sacrament of Baptisme, but *in Baptismo sanguinis*, in the Baptisme of blood too;

(for in Martyrdome, as S. Augustine sayes, *Injuriam facit Martyri*,

⁷¹⁰ He wrongs a Martyr that praiers for a Martyr, as though he were not already in Heaven; so he suspects a Martyr, that thinkes that Martyr goes to Purgatory) And since they say, that he can doe so in the other Sacrament too, and in Repentance, which they call, and justly, *Secundam post naufragium tabulam*, That whereas Baptisme hath once delivered us from shipwrack, in Originall sin, this Repentance delivers us after Baptisme, from actuall sinne; Since God can pardon, without reserving any punishment, since God does so in Baptisme and Martyrdome, since out of Baptisme or Martyrdome, it appeares often, that *De facto*, he hath done so, (for he enjoyned no penance

⁷²⁰ to the man sicke of the Palsie, when he said, *Son be of good comfort, thy sins are forgiven thee*, Sins, and punishments too. He intimated

Mat. 9.[2]

Luke 7.[47]

Luke
18.[14]
Luke 19.[9]

no such after reckoning to her, of whom he said, *Many sins are forgiven her*; Sins, and punishments too. He left no such future Satisfaction in that Parable upon the Publican, that *departed to his house justified*; Justified from sins, and punishments too. And when he declared *Zacheus* to be the son of *Abraham*, and said, *This day is Salvation come unto thy house*, He did not charge this blessed inheritance with any such encumbrance, that he should still be subject to old debts, to make satisfaction by bodily afflictions for former sins)

⁷³⁰ since God can doe this, and does so in Baptisme, and Martyrdome, and hath done this very often, out of Baptisme, or Martyrdome, in Repentance, we had need of clearer evidence then they have offered to produce yet, that God does otherwise at any time; that at any time he pardons the sin, and retaines the punishment, by way of satisfaction. If their Market should faile, that no man would buy Indulgences (as of late yeares it was brought low, when they vented ten Indulgencies in America for one in Europe); If the fire of Purgatory were quenched, or slackned, that men would not be so prodigall to buy out Fathers or friends soules, from thence; If commutation of pen-

⁷⁴⁰ ance, were so moderated amongst them, that those penances, and satisfactions, which they make so necessary, were not commuted to money, and brought them in no profit, they would not be perhaps so vehement in maintenance of this Doctrine.

To leave such imaginations with their Authors; We see *David* did enjoyne himself penance, and impose upon himselfe heavy afflictions after he had asked, and no doubt, received assurance of the mercy of God, in the remission of his sins. Why did he so? S. *Augustine* observes out of the words of this Text, that because some of *David*s afflictions are expressed in the Preter tense, as things already past, and ⁷⁵⁰ some in the Future, as things to come, (for it is *Laboravi*, I have mourned, and it is *Natare faciam*, I will wash my bed with teares) so that something *David* confesses he had done, and something he professes that he will doe, therefore *David* hath a speciall regard to his future state, and he proceeds with God, not onely by that way of holy worship, by way of confession, what he had done, but by another religious worship of God too, by way of vow, what he would doe. *David* understood his own conscience well; and was willing to husband it, to manure, and cultivate it well; He knew what plough-

ing, what harrowing, what weeding, and watring, and pruning it
760 needed, and so perhaps might be trusted with himselfe, and bee his owne spirituall Physitian. This is not every ones case. Those that are not so perfect in the knowledge of their owne estate, (as it is certaine the most are not) the Church ever tooke into her care; and therefore it is true, that in the Primitive Church, there were heavy penitentiall Canons, and there were publique penances enjoyned to sinners: Either *Ad explorationem*, when the Church had cause to be jealous, and to suspect the hearty repentance of the party, They made this triall of their obedience, to submit them to that heavy penance; Or else *Ad ædificationem*, to satisfie the Church which was scandalized by their
770 sins before; Or *Ad Exercitationem*, to keepe them in continuall practise, the better to resist future tentations, and relapses; for to them this penance was an Unction, as to one that was to wrastle with himselfe, and as the buckling on of an Armour upon one that was to fight Gods Battells, in his owne bowells.

If from some of the Fathers, there have falne sometimes, some phrases which may have seemed to some, to attribute something more to mans works, to his after-afflictions, and post-penances, some power of satisfaction to the Justice of God, *Bellarmino* himselfe hath given us one good Caution, That we must be very wary in understanding
780 those phrases; for he findes it very inconvenient, to accept all that the Fathers have said, in their manner of expressing themselves in that point. We will adde thus much more, for the better understanding of repentance in the roote, and the fruits of repentance, that there is such an indissoluble knot, such an individuall marriage between those parts of repentance, which we call *Partes constitutivas*, Essentiall parts of repentance, and those parts, which we call *Consecutivas*, which doe infallibly concurre, or immediately follow upon repentance, these two are so inseparable; There is not onely such a contiguity, but such a continuity in them, not onely such a vicinity, but
790 such an identity, betweene repentance, and the fruits of repentance, that many reverend persons, in their Expositions, and Meditations have presented, and named one for the other, and have called those subsequent, and subsidiary things, by the name of Repentance it selfe. Hence it comes, that whereas repentance is onely *Conversio*, a turning, and this conversion, this turning hath onely *Terminum à quo*,

Something to turne from, and that is sin, and *Terminum ad quem*, Something to turne to, and that is God, Those things which are indeed but helps to hold us in that station, and in that posture when we are turned from sin upon God, they have called by the names of ⁸⁰⁰ Repentance it selfe, as parts of it; And so these bodily afflictions, which we speak of, being indeed to be imbraced for that use, to maintaine us in that good disposition, to which our repentance hath brought us, have sometimes been called parts of repentance, even by godly, and learned Expositors; and by occasion of that easinesse in them, in calling these things thus, in after-times, salvation it selfe, which God gives upon repentance, hath been attributed to these post-penances, and after-afflictions, which because they doe alwaies accompany repentance, have sometimes been called repentance.

The meaning of ancient and later men too therein, hath beene to ⁸¹⁰ impose a necessity of taking these medicinall Physicks, these after-afflictions, for that use of holding us in that state, to which we are brought; but their meaning hath ever beene too, to exclude satisfaction, properly so termed. *Pœnitentia est, mala præterita plangere*,

Ambrose

This is repentance, sayes that Father, to lament and bewaile our former sins; But, this is not all that he requires, but he addes, *Plangenda iterum non committere*, This belongs to repentance too, not to returne to those sins, which we have bewailed. For, Repentance is *Vindicta semper puniens, quod dolet se commisso*, sayes another also;

a man truly penitent is a daily executioner upon himselfe, and pun-

⁸²⁰ ishes after, the sins which he hath committed before. Here we see that both these blessed Fathers, S. *Augustine*, and S. *Ambrose*, attrib-

ute these after-afflictions, and post-penances to Repentance, and call them by that name, Repentance. But yet, not to leave these blessed Fathers, under the danger of mis-interpretation, and ill application of words well intended, We consider the same Fathers in other places

Ambrose

too; *Lacrymas Petri lego, satisfactionem non lego*, I read of Peters teares, not of his satisfaction. So if these post-penances had the na-

ture of punishments, yet these punishments had not the nature of satisfa-

August.

⁸³⁰ *Calamitates ante remissionem sunt supplicia, post remissionem exercitationes*, sayes the other of those Fathers: Till God

be pacified by our Repentance, his corrections have more of the na-
ture of punishments, because considered so, we are in the state of

enemies, and he may justly punish; But after God hath remitted the sin, the after-afflictions are but from a Physician, not from an executioner, and intended to keepe us in our station, and not to throw us lower; So that they are neither properly satisfactions, nor punishments. For, for satisfaction to the justice of God, *Nec si te excories, satisfacere possis*, If thou fle thy selfe with haire-cloathes, and whips, it is nothing towards satisfaction of that infinite Majesty, which thou

⁸⁴⁰ hast violated, and wounded by thy sin; And then for the other, that is, punishment after remission, *Vbi misericordia, pœnae locus non est*, They are incompatible things, If God have reserved a disposition and purpose to punish, he hath not pardoned.

Origen

Chrysost.

So that howsoever something said by them, may seeme to make these after-afflictions to be necessary to repentance, and, in a large sense, parts of repentance, yet neither did they put that value upon mans act, That man should be able to satisfie God, nor that delusion upon Gods act, That God should pretend to pardon, and yet punish. Wee are not disposed to wrangle about words, and names; The

⁸⁵⁰ Schoole may admit that exercise, but not the Pulpit. If upon admittance, that these after-afflictions might be called punishments, they had not inferred a satisfaction, and thereupon super-induced a satisfaction after this life, and so a Purgatory, and so Indulgencies, and carried their Babel so many stories high, We to advance the doctrine of a necessity of these disciplines, and mortifications, even after God hath sealed to our consciences the remission of our sin, would not abhor, nor decline the name, we would not be afraid to call them Penances, nor Punishments, nor Satisfactions; for when S. *Chrysostome* in his time, had no occasion to be afraid of such a mis-interpre-

Chrysost.

⁸⁶⁰ tation, he was not afraid to call them so; *Non remisit supplicium*, sayes he; God hath not forgiven the punishment; And *imponit pœnam*, God exacts a punishment at thy hands: But yet, though S. *Chrysostome* suspected no such mis-interpretations, the Holy Ghost who foresaw that they would come, prevents all dangerous mis-constructions, and directs S. *Chrysostomes* pen, thus, God does all this, sayes he, *Non exigens supplicium de peccatis, sed corrigens ad futurum*; whatsoever I have said of punishments, it is not, that in that punishment, God hath any relation to the former, but to the future sin, not to our lapse, but to our re-lapse, not to that which he hath seene, but to that which he foresees

⁸⁷⁰ would fall upon us, if he did not, if we did not prevent it with these medicinall assistances: And, as long as it is but so, call them what ye will, yet here is no foundation laid, no materials, no stone brought to the building of the Roman Satisfaction, or Purgatory, or Indulgencies.

Nazian.

Howsoever therefore you exclude dangerous names, doe not upon colour of that, exclude necessary things: Howsoever you have delivered your selves to the mercy of God, and he hath delivered a seale of his mercy to you, inwardly in his Spirit, outwardly in his Sacrament, yet there are *Amaræ sagittæ ex dulci manu Dei*,

(as *Nazianzen* calls afflictions after repentance) Sharp arrowes out

⁸⁸⁰ of the sweet hand of God; Corrections, by which God intends to establish us in that spirituall health, to which our repentance, by his grace, hath brought us: Remember still, that this which *David* did for the present, and that which he promised he would doe for the future, both together made up the reason of his prayer to God, by which he desired God in the former verses, to *returne* to him, to *deliver* his soule, and to *save* him; He had had no reason, no ground of his prayer, though he had done something already, if he had not proposed to himselfe something more to be done: There is a preparation before, and there is a preservation after required at our hands, if wee

Gregor.

⁸⁹⁰ studie a perfect recovery, and cure of our soules. And as *S. Gregory* notes well, there is a great deale of force in *Davids* Possessive, in his word of appropriation, *Meus, lectus meus, and Oculus meus*, It is his bed that he washed, and they are his eyes that washed it: He bore the affliction himselfe, and trusted not to that which others had suffered by way of Supererogation. Sometimes, when the children of great persons offend at Schoole, another person is whipped for them, and that affects them, and works upon a good nature; but if that person should take Physick for them in a sicknesse, it would doe them no good: Gods corrections upon others, may worke by way of example

⁹⁰⁰ upon thee; but because thou art sick for physicke, take it thy selfe.

Trust not to the treasure of the Church; neither the imaginary treasure of the Church of Rome, which pretends an inexhaustible mine of the works of other men, to distribute and bestow; No, nor to the true treasure of the true Church, that is, Absolution, upon Confession, and Repentance; No, trust not to the merits of Christ himselfe, in their application to thee, without a *Lectus tuus*, and an *Oculus tuus*, except

thou remember thy sins in thy bed, and poure out thy teares from thine eyes, and fulfill the sufferings of Christ in thy selfe. Nothing can be added to Christs merits; that is true: but something must be added
910 to thee; a disposition in thee, for the application of that which is his: Not, that thou canst begin this disposition in thy selfe, till God offer it, but that thou maist resist it, now it is offered, and reject it againe, after it is received. Trust not in others, not in the Church, nor in Christ himselfe, so, as to doe nothing for thy selfe; Nor trust not in that, which thou doest for thy selfe, so, as at any time to thinke, thou hast done enough and needest do no more: But when thou hast past the signet, that thou hast found the signature of Gods hand and seale, in a manifestation, that the marks of his Grace are upon thee, when thou hast past his privy Seale, That his Spirit beares witnesse

[Rom. 8.16]

920 with thy spirit, that thy repentance hath beene accepted by him, When thou hast past the great Seale, in the holy and blessed Sacra-ment publiquely administred, doe not suspect the goodnesse of God, as though all were not done that were necessary for thy salvation, if thou wert to have thy transmigration out of this world this houre; but yet, as long as thou continuest in the vale of tentations, continue in the vale of teares too; and though thou have the seale of Reconcilia-
930 tion, plead that seale to the Church, (which is Gods Tribunall, and judgement seat upon earth) in a holy life, and works of example to others, and looke daylie, looke hourelly upon the *Ita quod* of that pardon, upon the Covenants and Conditions, with which it is given, That if by neglecting those medicinall helps, those auxiliary forces, those subsidies of the kingdome of Heaven, those after-afflictions, (chuse whether you will call them by the name of Penance, or no) you relapse into former sins, your present repentance, and your present seale of that Repentance, the Sacrament, shall rise up against you at the last day, and to that sentence (you did not feed, you did not cloathe, you did not harbour me in the poore) shall this be added, as the aggravation of all, you did Repent, and you did receive the Seale, but you did not pursue that repentance, nor performe the conditions
940 required at your hands.

But we are here met, by Gods gracious goodnesse, in a better dis-
position; with a sincere repentance of all our former sinnes, and with a deliberate purpose, as those Israelites made their powring out of

water, a testimony of dissolving themselves into holy teares, to make this fast from bodily sustenance, an inchoation of a spirituall fast, in abstinence from all that may exasperate our God against us; That so, though not for that, yet thereby our prayers may be the more acceptable to our glorious God, in our gracious Saviour, To him that sits upon the throne, and to the Lambe, first, that as he is the King of Kings, he will establish, and prosper that Crowne, which he hath set upon the head of his Anointed over us here, and hereafter Crowne that Crowne with another Crowne, a better Crowne, a Crowne of immarcescible glory in the Kingdome of Heaven, and in the meane time, make him his Bulwarke, and his Rampart, against all those powers, which seeke to multiply Miters, or Crownes, to the disquiet and prejudice of Christendome: And then, That as he is the Lord of Lords, he will inspire them, to whom he hath given Lordship over others in this world, with a due consideration, that they also have a Lord over them, even in this world; and that he, and they, and we have one Lord over us all, in the other world: That as he is the Bishop and high Priest over our Souls, he vouchsafe to continue in our Bishops, a holy will, and a competent power to super-intend faithfully over his Church, that they for their parts, when they depart from hence, may deliver it back into his hands, in the same forme, and frame, in which his blessed Spirit delivered it into their hands, in their predecessors, in the Primitive institution thereof: That as he is the Angel of the great Counsayle, he vouchsafe to direct the great Counsayle of this Kingdome, to consider still, that as he works in this world, by meanes, So it concernes his glory, that they expedite the supply of such meanes as may doe his worke, and may carry home the testimony of good Consciences now, and in their posterity have the thanks of posterity, for their behaviour in this Parliament: That as he is the God of peace, he will restore peace to Christendome; That as he is the Lord of Hosts, he will fight our battayls, who have 'no other end in our warres, but his peace; and that after this fast, which in the bodily and ghostly part too, we performe to day, and vow and promise for our whole lives, he will bring us to the Marriage Supper of the Lambe, in that Kingdome which our Saviour Christ Jesus hath purchased for us, with the inestimable price of his incorruptible bloud.

⁹⁸⁰ *Amen.*

Number 9.

*Preached at S. Pauls, for Easter-day.
1628.*

1 COR. 13.12. *FOR NOW WE SEE THROUGH A
GLASSE DARKLY, BUT THEN FACE TO
FACE; NOW I KNOW IN PART, BUT THEN I
SHALL KNOW, EVEN AS ALSO I AM KNOWNE.*

THESE two termes in our Text, *Nunc* and *Tunc*, Now and Then, *Now in a glasse, Then face to face*, Now in part, Then in perfection, these two secular termes, of which, one designes the whole Age of this world from the Creation, to the dissolution thereof (for, all that is comprehended in this word, *Now*) And the other designes the everlastingnesse of the next world, (for that incomprehensiblenesse is comprehended in the other word, *Then*) These two words, that design two such Ages, are now met in one Day; in this Day, in which we celebrate all Resurrections in the roote, ¹⁰ in the Resurrection of our Lord and Saviour Christ Jesus, blessed for ever. For the first Term, *Now* (*Now in a glasse, now in part*) is intended most especially of that very act, which we do now at this present, that is, of the Ministery of the Gospell, of declaring God in his Ordinance, of Preaching his word; (*Now, in this Ministery of his Gospell, we see in a glasse, we know in part*) And then the *Then*, the time of *seeing face to face*, and *knowing as we are knownne*, is intended of that time, which we celebrate this day, the day of Resurrection, the day of Judgement, the day of the actuall possession of the next life. So that this day, this whole Scripture is fulfilled in your ²⁰ eares; for now, (now in this Preaching) you have some sight, and

then, (Then when that day comes, which (in the first roote thereof) we celebrate this day) you shall have a perfect sight of all; *Now we see through a glasse, &c.*

Divisio

That therefore you may the better know him, when you come *to see him face to face, then, by having seen him in a glasse now*, and that your seeing him now in his Ordinance, may prepare you to see him then in his Essence, proceed we thus in the handling of these words. First, That there is nothing brought into comparison, into consideration, nothing put into the balance, but the sight of God, the ³⁰ knowledge of God; It is not called a better sight, nor a better knowledge, but there is no other sight, no other knowledge proposed, or mentioned, or intimated, or imagined but this; All other sight is blindness, all other knowledge is ignorance; And then we shall see how there is a twofold sight of God, and a twofold knowledge of God proposed to us here; A sight, and a knowledge here in this life, and another manner of sight, and another manner of knowledge in the life to come: For, here we see God *In speculo, in a glasse*, that is, by reflexion, And here we know God *In ænigmate*, sayes our Text, *Darkly*, (so we translate it) that is, by obscure representations, and ⁴⁰ therefore it is called a *Knowledge but in part*; But in heaven, our sight is *face to face*, And our knowledge is *to know, as we are knowne*.

For our sight of God here, our Theatre, the place where we sit and see him, is the whole world, the whole house and frame of nature, and our *medium*, our *glassee*, is the Booke of Creatures, and our light, by which we see him, is the light of Naturall Reason. And then, for our knowledge of God here, our Place, our Academy, our University is the Church, our *medium*, is the Ordinance of God in his Church, Preaching, and Sacraments; and our light is the light of faith. Thus we shall finde it to be, for our sight, and for our knowledge of God ⁵⁰ here. But for our sight of God in heaven, our place, our Spheare is heaven it selfe, our *medium* is the Patefaction, the Manifestation, the Revelation of God himselfe, and our light is the light of Glory. And then, for our knowledge of God there, God himself is All; God himself is the place, we see Him, in Him; God is our *medium*, we see Him, by him; God is our light; not a light which is His, but a light which is He; not a light which flowes from him, no, nor a light which is in him, but that light which is He himself. *Lighten our darknesse,*

we beseech thee, O Lord, O Father of lights, that in thy light we may see light, that now we see this through this thy glasse, thine Ordinance, and, by the good of this, hereafter *face to face.*

[Psa. 36.9]

The sight is so much the Noblest of all the senses, as that it is all the senses. As the reasonable soul of man, when it enters, becomes all the soul of man, and he hath no longer a vegetative, and a sensitive soul, but all is that one reasonable soul; so, sayes S. *Augustine* (and he exemplifies it, by severall pregnant places of Scripture) *Visus per omnes sensus recurrat*, All the senses are called Seeing; as there is *videre & audire*, S. *John turned to see the sound*; and there is *Gustare, & videte, Taste, and see, how sweet the Lord is*; And so of the rest of the senses, all is sight. Employ then this noblest sense upon ⁷⁰ the noblest object, see God; see God in every thing, and then thou needst not take off thine eye from Beauty, from Riches, from Honour, from any thing. S. *Paul* speaks here of a diverse seeing of God. Of *seeing God in a glasse*, and *seeing God face to face*; but of not seeing God at all, the Apostle speaks not at all.

When Christ tooke the blinde man by the hand, though he had then begun his cure upon him, yet hee asked him, if hee saw ought: Something he was sure he saw; but it was a question whether it were to be called a sight, for he saw men but as trees. The naturall man sees Beauty, and Riches, and Honour, but yet it is a question whether ⁸⁰ he sees them or no, because he sees them, but as a snare. But he that sees God in them, sees them to be beames and evidences of that Beauty, that Wealth, that Honour, that is in God, that is God himselfe. The other blinde man that importuned Christ, *Iesus thou Son of David have mercy on me*, when Christ asked him, *What wilt thou, that I shall doe unto thee?* had presently that answer, *Lord that I may receive my sight*; And we may easily think, that if Christ had asked him a second question, What wouldst thou see, when thou hast received thy sight, he would have answered, Lord I would see thee; For when he had his sight, and Christ said to him, *Goe thy way*, he ⁹⁰ had no way to goe from Christ, but, as the Text sayes there, *He followed him*. All that he cared for, was seeing, all that he cared to see, was Christ. Whether he would see a Peace or a Warre, may be a States-mans Probleme; whether he would see plenty or scarcity of some commodity, may be a Merchants Probleme; whether he would

Visio

Aug.

Apoc. 1.[12]

Psal. 34.8

[8 : 9 F,

as in Vulg.]

Mark 8.23

Mark 10.46

see Rome, or Spaine grow in greatnessse, may be a Jesuits Probleme; But whether I had not rather see God then any thing, is no Problematicall matter. All sight is blindnesse, that was our first; all knowledge is Ignorance, till we come to God, that is our next Consideration.

Scientia

Aug.

The first act of the will, is love, sayes the Schoole; for till the will ¹⁰⁰ love, till it would have something, it is not a will. But then, *Amare nisi nota non possumus*; It is impossible to love any thing till we know it: First our Understanding must present it as *Verum*, as a Knowne truth, and then our Will imbraces it as *Bonum*, as Good, and worthy to be loved. Therefore the Philosopher concludes easily, as a thing that admits no contradiction, That naturally, all men desire to know, that they may love. But then, as the addition of an honest man, varies the signification, with the profession, and calling of the man, (for he is an honest man at Court, that oppresses no man with his power; and at the Exchange he is the honest man, that keeps his ¹¹⁰ word; and in an Army, the Valiant man is the honest man) so the Addition of learned and understanding, varies with the man: The Divine, the Physitian, the Lawyer are not qualified, nor denominated by the same kinde of learning. But yet, as it is for honesty, there is no honest man at Court, or Exchange, or Army, if he beleeve not in God; so there is no knowledge in the Physitian, nor Lawyer, if he know not God. Neither does any man know God, except he know him so, as God hath made himselfe known, that is, *In Christ*. Therfore, as S. *Paul* desires to know nothing else, so let no man pretend to know any thing, but *Christ Crucified*; that is, Crucified for him, made ¹²⁰ his. In the eighth verse of this Chapter he sayes, *Prophesie shall faile, and Tongues shall faile, and Knowledge shall vanish*; but this knowledge of God in Christ made mine, by being Crucified for me, shall dwell with me for ever. And so from this generall consideration, All sight is blindnesse, all knowledge is ignorance, but of God, we passe to the particular Consideration of that twofold sight and knowledge of God expressed in this Text, *Now we see through a glasse, &c.*

[1 Cor. 2.2]

2. Part

Visio

First then we consider, (before we come to our knowledge of God) our sight of God in this world, and that is, sayes our Apostle, *In speculo, we see as in a glasse*. But how doe we see in a glasse? Truly, ¹³⁰ that is not easily determined. The old Writers in the Optiques said, That when we see a thing in a glasse, we see not the thing it selfe, but

a representation onely; All the later men say, we doe see the thing it selfe, but not by direct, but by reflected beames. It is a uselesse labour for the present, to reconcile them. This may well consist with both, That as that which we see in a glasse, assures us, that such a thing there is, (for we cannot see a dreame in a glasse, nor a fancy, nor a Chimera) so this sight of God, which our Apostle sayes we have *in a glasse*, is enough to assure us, that a God there is.

This glasse is better then the water; The water gives a crookeded-
¹⁴⁰ nesse, and false dimensions to things that it shewes; as we see by an Oare when we row a Boat, and as the Poet describes a wry and distorted face, *Qui faciem sub aqua Phœbe natantis habes*, That he looked like a man that swomme under water. But in the glasse, which the Apostle intends, we may see God directly, that is, see directly that there is a God. And therefore S. *Cyril's* addition in this Text, is a Diminution; *Videmus quasi in fumo*, sayes he, we see God as in a smoak; we see him better then so; for it is a true sight of God, though it be not a perfect sight, which we have this way. This way, our Theatre, where we sit to see God, is the whole frame of nature;
¹⁵⁰ our *medium*, our glasse in which we see him, is the Creature; and our light by which we see him, is Naturall Reason.

Aquinas calls this Theatre, where we sit and see God, the whole world; And *David* compasses the world, and findes God every where, and sayes at last, *Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; At Babel they thought to build to heaven; but did any men ever pretend to get above heaven? above the power of winds, or the impression of other malignant Meteors, some high hils are got: But can any man get above the power of God? If I take the wings of the morning, and dwell in the uttermost parts of the Sea, there thy right hand shall hold me, and lead me.* If we saile to the waters above the Firmament, it is so too. Nay, take a place, which God never made, a place which grew out of our sins, that is Hell, yet, *If we make our bed in hell, God is there too*. It is a wofull Inne, to make our bed in, Hell; and so much the more wofull, as it is more then an Inne; an everlasting dwelling: But even there God is; and so much more strangely then in any other place, because he is there, without any emanation of any beame of comfort from him, who is the God of all consolation, or any beame of light from him,

*Theatrum,
Mundus
Psal. 139.8
[139 : 138 F,
as in Vulg.]*

who is the Father of all lights. In a word, whether we be in the ¹⁷⁰ Easterne parts of the world, from whom the truth of Religion is passed, or in the Westerne, to which it is not yet come; whether we be in the darknesse of ignorance, or darknesse of the works of darknesse, or darknesse of oppression of spirit in sadnessse, The world is the Theatre that represents God, and every where every man may, nay must see him.

*Medium,
Creatura
Exod. 38.8*

The whole frame of the world is the Theatre, and every creature the stage, the *medium*, the glasse in which we may see God. *Moses made the Laver in the Tabernacle, of the looking glasses of women:* Scarce can you imagine a vainer thing (except you will except the ¹⁸⁰ vaine lookers on, in that action) then the looking-glasses of women; and yet *Moses* brought the looking-glasses of women to a religious use, to shew them that came in, the spots of dirt, which they had taken by the way, that they might wash themselves cleane before they passed any farther.

There is not so poore a creature but may be thy glasse to see God in. The greatest flat glasse that can be made, cannot represent any thing greater then it is: If every gnat that flies were an Arch-angell, all that could but tell me, that there is a God; and the poorest worme that creeps, tells me that. If I should aske the Basilisk, how camest thou by ¹⁹⁰ those killing eyes, he would tell me, Thy God made me so; And if I should aske the Slow-worme, how camest thou to be without eyes, he would tell me, Thy God made me so. The Cedar is no better a glasse to see God in, then the Hyssope upon the wall; all things that are, are equally removed from being nothing; and whatsoever hath any beeing, is by that very beeing, a glasse in which we see God, who is the roote, and the fountaine of all beeing. The whole frame of nature is the Theatre, the whole Volume of creatures is the glasse, and the light of nature, reason, is our light, which is another Circumstance.

Lux rationis

Of those words, *John 1.9. That was the true light, that lighteth ²⁰⁰ every man that commeth into the World*, the slackest sense that they can admit, gives light enough to see God by. If we spare S. *Chrysostomes* sense, That *that light*, is the light of the Gospel, and of Grace, and that *that light*, considered in it self, and without opposition in us, *does enlighten*, that is, would enlighten, *every man*, if that man did not wink at that light; If we forbear S. *Augustines* sense,

That light enlightens every man, that is, every man that is enlightened, is enlightened by that light; If we take but S. *Cyrils* sense, that this *light* is the light of naturall Reason, *which*, without all question, *enlightneth every man that comes into the world*, yet have we light
²¹⁰ enough to see God by that light, in the Theatre of Nature, and in the glasse of Creatures. God affords no man the comfort, the false com-
 forf of Atheism: He will not allow a pretending Atheist the power to flatter himself, so far, as seriously to thinke there is no God. He must pull out his own eyes, and see no creature, before he can say, he sees no God; He must be no man, and quench his reasonable soule, before he can say to himselfe, there is no God. The difference betweene the Reason of man, and the Instinct of the beast is this, That the beast does but know, but the man knows that he knows. The bestiall Atheist will pretend that he knows there is no God; but he
²²⁰ cannot say, that hee knows, that he knows it; for, his knowledge will not stand the battery of an argument from another, nor of a ratiocination from himselfe. He dares not aske himselfe, who is it that I pray to, in a sudden danger, if there be no God? Nay he dares not aske, who is it that I sweare by, in a sudden passion, if there be no God? Whom do I tremble at, and sweat under, at midnight, and whom do I curse by next morning, if there be no God? It is safely said in the Schoole, *Media perfecta ad quæ ordinantur*, How weak soever those meanes which are ordained by God, seeme to be, and be indeed in themselves, yet they are strong enough to those ends and purposes,
²³⁰ for which God ordained them.

And so, for such a sight of God, as we take the Apostle to intend here, which is, to see that there is a God, The frame of Nature, the whole World is our Theatre, the book of Creatures is our Medium, our glasse, and naturall reason is light enough. But then, for the other degree, the other notification of God, which is, The knowing of God, though that also be first to be considered in this world, the meanes is of a higher nature, then served for the sight of God; and yet, whilst we are in this World, it is but *In ænigmate*, in an obscure Riddle, a representation, *darkly*, and *in part*, as we translate it.

²⁴⁰ As the glasse which we spoke of before, was proposed to the sense, and so we might see God, that is, see that there is a God, This *ænigma* that is spoken of now, this darke similitude, and comparison, is pro-

posed to our faith, and so far we *know* God, that is, Beleeve in God in this life, but by ænigmaes, by darke representations, and allusions. Therefore saies S. *Augustine*, that *Moses* saw God, in that conversation which he had with him in the Mount, *Sevocatus ab omni corporis sensu*, Removed from all benefit and assistance of bodily senses, (He needed not that Glasse, the helpe of the Creature) And more then so, *Ab omni significativo ænigmate Spiritus*, Removed
²⁵⁰ from all allusions, or similitudes, or representations of God, which might bring God to the understanding, and so to the belief; *Moses* knew God by a more immediate working, then either sense, or understanding, or faith. Therefore saies that Father, *Per speculum & ænigma*, by this which the Apostle cals *a glasse*, and this which he cals *ænigma, a dark representation, Intelliguntur omnia accommodata ad notificandum Deum*, He understands all things by which God hath notified himselfe to man: By the *Glasse*, to his Reason, by the *ænigma* to his faith. And so, for this knowing of God, by way of Beleeving in him, (as for seeing him, our Theatre was the world, the
²⁶⁰ Creature was our glasse, and Reason was our light) Our Academy to learne this knowledge, is the Church, our Medium is the Ordinance and Institution of Christ in his Church, and our light is the light of faith, in the application of those Ordinances in that Church.

*Academia,
Ecclesia*

This place then where we take our degrees in this knowledge of God, our Academy, our University for that, is the Church; for, though, as there may be some few examples given, of men that have growne learned, who never studied at University; so there may be some examples of men enlightened by God, and yet not within that covenant which constitutes the Church; yet the ordinary place for
²⁷⁰ Degrees is the University, and the ordinary place for Illumination in the knowledge of God, is the Church. Therefore did God, who ever intended to have his Kingdome of Heaven well peopled, so powerfully, so miraculously enlarge his way to it, The Church, that it prospered as a wood, which no felling, no stubbing, could destroy. We finde in the Acts of the Church, five thousand Martyrs executed in a day; And we finde in the Acts of the Apostles five thousand brought to the Church, by one Sermon; still our Christnings were equall to our burials at least.

Acts 4.4

Luke 12.32

Therefore when Christ saies to the Church, *Feare not little flock,*

²⁸⁰ it was not *Quia de magno minuitur, sed quia de pusillo crescit*, saies *Chrysologus*, Not because it should fall from great to little, but rise from little to great. Such care had Christ of the growth thereof; and then such care of the establishment, and power thereof, as that the first time, that ever he names the Church, he invests it with an assurance of perpetuity, *Vpon this Rock will I build my Church, and the gates of Hell shall not prevaile against it*; Therein is denoted the strength and stability of the Church in it selfe, and then the power and authority of the Church upon others, in those often directions, *Dic Ecclesiæ*, complaine to the Church, and consult with the Church,

Mat. 16.18

²⁹⁰ and then *Audi Ecclesiam*, Harken to the Church, be judged by the Church; heare not them, that heare not the Church; And then *Ejice de Ecclesia*, let them that disobey the Church, be cast out of the Church. In all which, we are forbidden private Conventicles, private Spirits, private Opinions. For, as S. *Augustine* saies well, (and he cites it from another whom he names not, *Quidam dixit*) If a wall stand single, not joyned to any other wall, he that makes a doore through the wall, and passes through that doore, *Adhuc foris est*, for all this is without still, *Nam domus non est*, One wall makes not a house; One opinion makes not Catholique Doctrine, one man makes not a

Psal. 49

³⁰⁰ Church; for this knowledge of God, the Church is our Academy, there we must be bred; and there we may be bred all our lives, and yet learne nothing. Therefore, as we must be there, so there we must use the meanes; And the meanes in the Church, are the Ordinances, and Institutions of the Church.

Medium,
Institutio

The most powerful meanes is the Scripture; But the Scripture in the Church. Not that we are discouraged from reading the Scripture at home: God forbid we should think any Christian family to be out of the Church. At home, the holy Ghost is with thee in the reading of the Scriptures; But there he is with thee as a Remembrancer, (*The Holy Ghost shall bring to your remembrance whatsoever I have said unto you*, saies our Saviour) Here, in the Church, he is with thee, as a Doctor to teach thee; First learne at Church and then meditate at home, Receive the seed by hearing the Scriptures interpreted here, and water it by returning to those places at home. When Christ bids you *Search the Scriptures*, he meanes you should go to them, who have a warrant to search; A warrant in their Calling. To know which

John 14.26

[Joh. 5.39]

are Scriptures, To know what the holy Ghost saies in the Scriptures, apply thy selfe to the Church. Not that the Church is a Judge above the Scriptures, (for the power, and the Commission which the Church ³²⁰ hath, it hath from the Scriptures) but the Church is a Judge above thee, which are the Scriptures, and what is the sense of the Holy Ghost in them.

So then thy meanes are the Scriptures; That is thy evidence: but then this evidence must be sealed to thee in the Sacraments, and delivered to thee in Preaching, and so sealed and delivered to thee in the presence of competent witnesses, the Congregation. When *S. Paul*

2 Cor. 12.4

was carried up *In raptu*, in an extasie, *into Paradise*, that which he gained by this powerfull way of teaching, is not expressed in a *Vidit*, but an *Audivit*, It is not said that he *saw*, but that he *heard unspeakable things*. The eye is the devils doore, before the eare: for, though he doe enter at the eare, by wanton discourse, yet he was at the eye before; we see, before we talke dangerously. But the eare is the Holy Ghosts first doore, He assists us with Rituall and Ceremoniall things, which we see in the Church; but Ceremonies have their right use, when their right use hath first beene taught by preaching. Therefore to hearing does the Apostle apply faith; And, as the Church is our Academy, and our Medium the Ordinances of the Church, so the light by which we see this, that is, know God so, as to make him our God, is faith; and that is our other Consideration in this part.

Lumen,

fides

³⁴⁰ Those Heretiques, against whom *S. Chrysostome*, and others of the Fathers writ, The *Anomæi*, were inexcusable in this, that they said, They were able to know God in this life, as well as God knew himselfe; But in this more especially lay their impiety, that they said, They were able to doe all this by the light of Nature, without Faith. By the light of Nature, in the Theatre of the World, by the Medium of Creatures, we see God; but to know God, by beleeving, not only Him, but in Him, is only in the Academy of the Church, only through the Medium of the Ordinances there, and only by the light of Faith.

³⁵⁰ The Schoole does ordinarily designe foure wayes of knowing God; and they make the first of these foure waies, to be by faith; but then, by faith they meane no more but an assent, that there is a God; which is but that, which in our former Considerations we called The seeing

of God; and which indeed needs not faith; for the light of Nature will serve for that, to see God so. They make their second way Contemplation, that is, An union of God in this life; which is truly the same thing that we meane by Faith: for we do not call an assent to the Gospell, faith, but faith is the application of the Gospell to our selves; not an assent that Christ dyed, but an assurance that Christ
³⁶⁰ dyed for all. Their third way of knowing God is by Apparition; as when God appeared to the Patriarchs and others in fire, in Angels, or otherwise; And their fourth way is *per apertam visionem*, by his cleare manifestation of himself in heaven.

Their first way, by assenting only, and their third way of apparition, are weak and uncertain wayes. The other two, present Faith, and future Vision, are safe wayes, but admit this difference, That that of future Vision, is *gratiæ consummantis*, such a knowledge of God, as when it is once had can never be lost nor diminished, But knowledge by faith in this world, is *Gratiæ communis*, it is an effect
³⁷⁰ and fruit of that Grace which God shed upon the whole communion of Saints, that is, upon all those who in this Academy, the Church, do embrace the *Medium*, that is, the Ordinances of the Church; And this knowledge of God, by this faith, may be diminished, and encreased; for it is but *In ænigmate*, sayes our Text, *darkly*, obscurely; Clearly in respect of the naturall man, but yet but obscurely in respect of that knowledge of God which we shall have in heaven; for, sayes the Apostle, *As long as we walk by faith, and not by sight, we are absent from the Lord*. Faith is a blessed presence, but compared with heavenly vision, it is but an absence; though it create and constitute
³⁸⁰ in us a possibility, a probability, a kinde of certainty of salvation, yet that faith, which the best Christian hath, is not so far beyond that sight of God which the naturall man hath, as that sight of God which I shall have in heaven, is above that faith which we have now in the highest exaltation. Therefore there belongs a consideration to that which is added by our Apostle here, That the knowledge which I have of God here (even by faith, through the ordinances of the Church) is but a knowledge in part. *Now I know in part.*

That which we call *in part*, the Syriack translates *Modicum ex multis*; Though we know by faith, yet, for all that faith, it is but a
³⁹⁰ little of a great deale that we know yet, because, though faith be good

2 Cor. 5.6

Ex parte

Heb. 11.1

evidence, yet *faith* is but *the evidence of things not seen*; And there is better evidence of them, when they are seen. For, if we consider the object, we cannot beleeve so much of God, nor of our happinesse in him, as we shall see then. For, when it is said, that the heart comprehends it not, certainly faith comprehends it not neither: And if we consider the manner, faith it self is but darknesse in respect of the vision of God in heaven: For, those words of the Prophet, *I will search Jerusalem with Candles*, are spoken of the times of the Christian Church, and of the best men in the Christian Church; yet they

Zeph. 1.12

⁴⁰⁰ shall be searched with Candles, some darknesse shall be found in them. To the Galatians well instructed, and well established, the

Gal. 4.9

Apostle sayes, *Now, after ye have knownen God, or rather are knownen of God*; The best knowledge that we have of God here, even by faith, is rather that he knows us, then that we know him. And in this Text, it is in his own person, that the Apostle puts the instance, *Now I, (I, an Apostle, taught by Christ himselfe) know but in part*. And therefore, as S. *Augustine* saith, *Sunt quasi cunabula charitatis Dei, quibus diligimus proximum*, The love which we beare to our neighbour is but as the Infancy, but as the Cradle of that love which we beare to

⁴¹⁰ God; so that sight of God which we have *In speculo, in the Glasse*, that is, in nature, is but *Cunabula fidei*, but the infancy, but the cradle of that knowledge which we have in faith, and yet that knowledge which we have in faith, is but *Cunabula visionis*, the infancy and cradle of that knowledge which we shall have when we come to see God *face to face*. Faith is infinitely above nature, infinitely above works, even above those works which faith it self produces, as parents are to children, and the tree to the fruit: But yet faith is as much below vision, and seeing God face to face. And therefore, though we ascribe willingly to faith, more then we can expresse, yet let no man think

⁴²⁰ himself so infallibly safe, because he finds that he beleives in God, as he shall be when he sees God; The faithfullest man in the Church must say, *Domine adauge, Lord increase my faith*; He that is least in the kingdome of heaven, shal never be put to that. All the world is but *Speculum*, a glasse, in which we see God; The Church it self, and that which the Ordinance of the Church begets in us, faith it self, is but *ænigma*, a dark representation of God to us, till we come to that state, *To see God face to face, and to know, as also we are knownen.*

[Luke 17.5]

*Cælum,
Sphæra*

Now, as for the sight of God here, our Theatre was the world, our *Medium* and glasse was the creature, and our light was reason, And
 430 then for our knowledge of God here, our Academy was the Church, our *Medium* the Ordinances of the Church, and our Light the light of faith, so we consider the same Termes, first, for the sight of God, and then for the knowledge of God in the next life. First, the Sphear, the place where we shall see him, is heaven; He that asks me what heaven is, meanes not to heare me, but to silence me; He knows I cannot tell him; When I meet him there, I shall be able to tell him, and then he will be as able to tell me; yet then we shall be but able to tell one another, This, this that we enjoy is heaven, but the tongues of Angels, the tongues of glorified Saints, shall not be able to expresse
 440 what that heaven is; for, even in heaven our faculties shall be finite. Heaven is not a place that was created; for, all place that was created, shall be dissolved. God did not plant a Paradise for himself, and remove to that, as he planted a Paradise for *Adam*, and removed him to that; But God is still where he was before the world was made. And in that place, where there are more Suns then there are Stars in the Firmament, (for all the Saints are Suns) And more light in another Sun, The Sun of righteousness, the Son of Glory, the Son of God, then in all them, in that illustration, that emanation, that effusion of beams of glory, which began not to shine 6000. yeares ago, but
 450 6000. millions of millions ago, had been 6000. millions of millions before that, in those eternall, in those uncreated heavens, shall we see God.

This is our Spheare, and that which we are fain to call our place; and then our *Medium*, our way to see him is *Patefactio sui*, Gods laying himself open, his manifestation, his revelation, his evisceration, and embowelling of himselfe to us, there. Doth God never afford this patefaction, this manifestation of himself in his Essence, to any in this life? We cannot answer yea, nor no, without offending a great part in the Schoole, so many affirm, so many deny, that God hath been
 460 seen in his Essence in this life. There are that say, That it is *fere de fide*, little lesse then an article of faith, that it hath been done; And *Aquinas* denies it so absolutely, as that his Followers interpret him *de absoluta potentia*, That God by his absolute power cannot make a man, remaining a mortall man, and under the definition of a mortall

*Medium,
Revelatio
sui*

man, capable of seeing his Essence; as we may truly say, that God cannot make a beast, remaining in that nature, capable of grace, or glory. S. *Augustine* speaking of discourses that passed between his mother, and him, not long before her death, sayes, *Perambulavimus cuncta mortalia, & ipsum cœlum*, We talked our selves above this ⁴⁷⁰ earth, and above all the heavens; *Venimus in mentes nostras, & transcendimus eas*, We came to the consideration of our owne mindes, and our owne soules, and we got above our own soules; that is, to the consideration of that place where our soules should be for ever; and we could consider God then, but then wee could not see God in his Essence. As it may be fairely argued that Christ suffered not the very torments of very hell, because it is essentiall to the torments of hell, to be eternall, They were not torments of hell, if they received an end; So is it fairely argued too, That neither *Adam* in his extasie in Paradise, nor *Moses* in his conversation in the Mount, nor the other ⁴⁸⁰ Apostles in the Transfiguration of Christ, nor S. *Paul* in his rapture to the third heavens, saw the Essence of God, because he that is admitted to that sight of God, can never look off, nor lose that sight againe. Only in heaven shall God proceed to this patefaction, this manifestation, this revelation of himself; And that by the light of glory.

Lux Gloriæ

The light of glory is such a light, as that our School-men dare not say confidently, That every beam of it, is not all of it. When some of them say, That some soules see some things in God, and others, others, because all have not the same measure of the light of glory, the rest ⁴⁹⁰ cry down that opinion, and say, that as the Essence of God is indi- visible, and he that sees any of it, sees all of it, so is the light of glory communicated intirely to every blessed soul. God made light first, and three dayes after, that light became a Sun, a more glorious Light: God gave me the light of Nature, when I quickned in my mothers wombe by receiving a reasonable soule; and God gave me the light of faith, when I quickned in my second mothers womb, the Church, by receiving my baptisme; but in my third day, when my mortality shall put on immortality, he shall give me the light of glory, by which I shall see himself. To this light of glory, the light of honour is but a ⁵⁰⁰ glow-worm; and majesty it self but a twilight; The Cherubims and

Seraphims are but Candles; and that Gospel it self, which the Apostle calls the glorious Gospel, but a Star of the least magnitude. And if I cannot tell, what to call this light, by which I shall see it, what shall I call that which I shall see by it, The Essence of God himself? and yet there is something else then this sight of God, intended in that which remaines, I shall not only *see God face to face*, but I shall *know* him, (which, as you have seen all the way, is above sight) and *know* him, even as also I am knowne.

In this Consideration, God alone is all; in all the former there was
⁵¹⁰ a place, and a meanes, and a light; here, for this perfect knowledge of God, God is all those. *Then*, saies the Apostle, *God shall be all in all*. *Hic agit omnia in omnibus*, sayes S. Hierome; Here God does all in all; but here he does all by Instruments; even in the infusing of faith, he works by the Ministry of the Gospel: But there he shall be all in all, doe all in all, immediately by himself; for, Christ shall deliver up the Kingdome to God, even the Father. His Kingdome is the administration of his Church, by his Ordinances in the Church. At the resurrection there shall be an end of that Kingdome; no more Church; no more working upon men, by preaching, but God himself
⁵²⁰ shall be all in all. *Ministri quasi larvæ Dei*, saies Luther. It may be somewhat too familiarly, too vulgarly said, but usefully; The ministry of the Gospell is but as Gods Vizar; for, by such a liberty the Apostle here calls it *ænigma*, a riddle; or, (as Luther sayes too) Gods picture; but in the Resurrection, God shall put of that Vizar, and turne away that picture, and shew his own face. Therefore is it said, *That in heaven there is no Temple, but God himselfe is the Temple*; God is Service, and Musique, and Psalme, and Sermon, and Sacrament, and all. *Erit vita de verbo sine verbo*; We shall live upon the word, and heare never a word; live upon him, who being the word,
⁵³⁰ was made flesh, the eternall Son of God. *Hic non est omnia in omnibus, sed pars in singulis*: Here God is not all in all; where he is at all in any man, that man is well; *In Solomone sapientia*, saies that Father; It was well with *Solomon*, because God was wisdome with him, and patience in *Job*, and faith in *Peter*, and zeale in *Paul*, but there was something in all these, which God was not. But in heaven he shall be so all in all, *Vt singuli sanctorum omnes virtutes habeant*,

*Deus omnia
solus*
1 Cor. 15.28

Ver. 24

Apoc. 21.22

August.

Hieron.

Idem

that every soule shall have every perfection in it self; and the perfection of these perfections shall be, that their sight shall be *face to face*, and their knowledge *as they are known*.

*Facie ad
faciem*

Levit. 17.10

Numb. 6.25

Senon.

Hieron.

⁵⁴⁰ Since S. *Augustine* calls it a debt, a double debt, a debt because she asked it, a debt because he promised it, to give, even a woman, *Paulina*, satisfaction in that high point, and mystery, *how we should see God face to face in heaven*, it cannot be unfit in this congregation, to aske and answer some short questions concerning that. Is it alwaies a declaration of favour when God shewes his face? No. *I will set my face against that soule, that eateth blood, and cut him off*. But when there is light joyned with it, it is a declaration of favour; This was the blessing that God taught *Moses* for *Aaron*, to blesse the people with, *The Lord make his face to shine upon thee, and be gracious to thee*. ⁵⁵⁰ And there we shall *see him face to face*, by the light of his countenance, which is the light of glory. What shall we see, by seeing him so, *face to face*? not to inlarge our selves into *Gregories* wild speculation, *Qui videt videntem omnia, omnia videt*, because we shall see him that sees all things, we shall see all things in him, (for then we should see the thoughts of men) rest we in the testimony of a safer witnesse, a Councell, *In speculo Divinitatis quicquid eorum intersit illucescat*; In that glasse we shall see, whatsoever we can be the better for seeing. First, all things that they beleaved here, they shall see there; and therefore, *Discamus in terris, quorum scientia nobiscum perseveret in Cœlis*, let us meditate upon no other things on earth, then we would be glad to think on in heaven; and this consideration would put many frivilous, and many fond thoughts out of our minde, if men and women would love another but so, as that love might last in heaven.

This then we shall get, concerning our selves, by seeing God *face to face*; but what concerning God? nothing but the sight of the humanity of Christ, which only is visible to the eye. So *Theodore*, so some others have thought; but that answers not the *sicuti est*; and we know we shall see God, (not only the body of Christ) as he is in his Essence. Why? did all that are said to *have seene God face to face*, see his Essence? no. In earth God assumed some materiall things to appeare in, and is said to *have been seene face to face*, when he was

⁵⁷⁰

seen in those assumed formes. But in heaven there is no materiall thing to be assumed, and if God be seen face to face there, he is seen in his Essence. S. *Augustine* summes it up fully, upon those words, *In lumine tuo, In thy light we shall see light, Te scilicet in te, we shall see thee in thee*; that is, sayes he, *face to face*.

And then, what is it to *know him, as we are knowne?* First, is that it, which is intended here, *That we shall know God so as we are known?* It is not expressed in the Text so: It is only that *we shall know so*; not, that *we shall know God so*. But the frame, and context of the place, hath drawn that unanime exposition from all, that it is meant of our knowledge of God then. A comprehensive knowledge of God it cannot be; To comprehend is to know a thing as well as that thing can be known; and we can never know God so, but that he will know himselfe better: Our knowledge cannot be so dilated, nor God condensed, and contracted so, as that we can know him that way, comprehensively. It cannot be such a knowledge of God, as God hath of himselfe, nor as God hath of us; For God comprehends us, and all this world, and all the worlds that he could have made, and himselfe. But it is *Nota similitudinis, non aequalitatis*; As God knowes me, so I shall know God; but I shall not know God so, as God knowes me. It is not *quantum*, but *sicut*; not as much, but as truly; as the fire does as truly shine, as the Sun shines, though it shine not out so farre, nor to so many purposes. So then, I shall know God so, as that there shall be nothing in me, to hinder me from knowing God; which cannot be said of the nature of man, though regenerate, upon earth, no, nor of the nature of an Angell in heaven, left to it selfe, till both have received a super-illustration from the light of Glory.

And so it shall be a knowledge so like his knowledge, as it shall produce a love, like his love, and we shall love him, as he loves us. For, as S. *Chrysostome*, and the rest of the Fathers, whom *Oecumenius* hath compacted, interpret it, *Cognoscam practice, id est, accurrendo*, I shall know him, that is, imbrace him, adhere to him. *Qualis sine fine festivitas!* what a Holy-day shall this be, which no working day shall ever follow! By knowing, and loving the unchangeable, the immutable God, *Mutabimur in immutabilitatem*, we shall be changed into an unchangeableness, sayes that Father, that never

In Psal. 36.9
[9 : 10 F,
as in Vulg.]
Vt cognitus

Aug.

Idem

said any thing but extraordinarily. He sayes more, *Dei presentia si 610 in inferno appareret*, If God could be seene, and known in hell, hell in an instant would be heaven.

How many heavens are there in heaven? how is heaven multiplied to every soule in heaven, where infinite other happinesses are crowned with this, this sight, and this knowledge of God there? And how shall all those heavens be renewed to us every day, *Qui non mirabimur hodiè*,

that shall be as glad to see, and to know God, millions of ages after every daies seeing and knowing, as the first houre of looking upon his face. And as this seeing, and this knowing of God crownes all other joyes, and glories, even in heaven, so this very crown is

2 Pet. 1.4

620 crowned; There growes from this a higher glory, which is, *participes erimus Divinæ naturæ*, (words, of which *Luther* sayes, that both Testaments afford none equall to them) *That we shall be made partakers of the Divine nature*; Immortall as the Father, righteous as the Son, and full of all comfort as the Holy Ghost.

Let me dismisse you, with an easie request of *S. Augustine*; *Fieri non potest ut seipsum non diligat, qui Deum diligit*; That man does not love God, that loves not himself; doe but love your selves: *Imo solus se diligere novit, qui Deum diligit*, Only that man that loves God, hath the art to love himself; doe but love your selves; for if he *630* love God, he would live eternally with him, and, if he desire that, and indeavour it earnestly, he does truly love himself, and not otherwise. And he loves himself, who by seeing God in the Theatre of the world, and in the glasse of the creature, by the light of reason, and knowing God in the Academy of the Church, by the Ordinances thereof, through the light of faith, indeavours to see God in heaven, by the manifestation of himselfe, through the light of Glory, and to know God himself, in himself, and by himself, as he is all in all; Contemplatively, by knowing as he is known, and Practically, by loving, as he is loved.

Number 10.

*Preached to the King at White-hall,
April 15. 1628.*

ESAY. 32.8. *BUT THE LIBERALL DEVISETH
LIBERALL THINGS, AND BY LIBERALL
THINGS HE SHALL STAND.*

BY two wayes especially hath the Gospell beene propagated by men of letters, by Epistles, and by Sermons. The Apostles pursued both wayes; frequent in Epistles, assiduous in Sermons. And, as they had the name of *Apostles*, from Letters, from Epistles, from Missives, (for, the Certificates, and Testimonials, and safe-conducts, and letters of Credit, which issued from Princes Courts, or from Courts that held other Jurisdiction, were in the formularies and termes of Law called Apostles, before Christes Apostles were called Apostles) so they executed the office of their Apostleship so too, by ¹⁰ Writing, and by Preaching. This succession in the Ministery of the Gospell did so too. Therefore it is said of S. *Chrysostome*, *Vbiue prædicavit, quia ubique lectus*, He preached every where, because he was read every where. And, he that is said to have beene S. *Chrysostomes* disciple, *Isidore*, is said to have written ten thousand Epistles, and in them to have delivered a just, and full Commentary upon all the Scriptures. In the first age of all, they scarce went any other way, (for writing) but this, by Epistles. Of *Clement*, of *Ignatius*, of *Polycarpus*, of *Martial*, there is not much offered us, with any probability, but in the name of Epistles.

²⁰ When Christians gathered themselves with more freedome, and Churches were established with more liberty, Preaching prevailed; And there is no exercise, that is denoted by so many names, as Preach-

Chrysost.

Pelusiota

ing. *Origen* began; for, (I thinke) we have no Sermons, till *Origens*. And though hee began early, (early, if wee consider the age of the Church, (a thousand foure hundred yeares since) and early, if wee consider his owne age, for, *Origen* preached by the commandement, and in the presence of Bishops, before he was a Churchman) yet he suffered no Sermons of his to be copied, till he was sixty yeares old. Now, *Origen* called his Homilies; And the first *Gregory*, of the same ³⁰ time with *Origen*, that was Bishop of Neocesaria, hath his called Sermons. And so names multiplied; Homilies, Sermons, Conciones, Lectures, S. *Augustins* Enarrations, *Dictiones*, that is, Speeches, *Damascens* and *Cyrils* Orations (nay, one exercise of *Cesareus*, conveied in the forme of a Dialogue) were all Sermons. Add to these Church-exercises, (Homilies, Sermons, Lectures, Orations, Speeches, and the rest) the Declamations of Civill men in Courts of Justice, the Tractates of Morall men written in their Studies, nay goe backe to our owne times, when you went to Schoole, or to the University; and remember but your owne, or your fellowes Themes, or Problemes, ⁴⁰ or Commonplaces, and in all these you may see evidence of that, to which the Holy Ghost himselfe hath set a Seale in this text, that is, the recommendation of Bountie, of Munificence, of Liberalitie, *The Liberall deviseth liberall things, and by liberall things hee shall stand.*

Divisio

Ver. 1

That which makes me draw into consideration, the recommendation of this vertue, in civill Authors, and exercises, as well as in Ecclesiasticall, is this, That our Expositors, of all the three ranks, and Classes (The Fathers and Ancients, The later men in the Romane Church, and ours of the Reformation) are very near equally divided, in every of these three ranks; whether this Text be intended of a ⁵⁰ morall and a civill, or of a spirituall and Ecclesiasticall liberality; whether this prophecy of *Esay*, in this Chapter, beginning thus, (*Behold, a King shall reigne in righteousness, and Princes shall rule in judgement*) be to be understood of an *Hezekias*, or a *Iosias*, or any other good King, which was to succeed, and to induce vertuous times in the temporall State, and government, Or whether this were a prophecy of Christs time, and of the exaltation of all vertues in the Christian Religion, hath divided our Expositors in all those three Classes. In all three, (though in all three some particular men are peremptory and vehement upon some one side, absolutely excluding

⁶⁰ the other exposition, as, amongst our Authors in the Reformation, one sayes, *Dubium non est*, It can admit no doubt, but that this is to be understood of *Hezekias*, and his reigne, And yet another of the same side, sayes too, *Qui Rabbinos secuti*, They that adhere too much to the Jewish Rabbins, and will needs interpret this prophecy of a temporall King, obscure the purpose of the Holy Ghost, and accommodate many things to a secular Prince, which can hold in none, but Christ himselfe) yet, I say, though there be some peremptory, there are in all the three Classes, Ancients, Romans, Reformed, moderate men, that apply the prophecy both wayes, and finde that it may very

Calvin

⁷⁰ well subsist so, That in a faire proportion, all these blessings shall be in the reignes of those *Hezekiasses*, and those *Iosiasses*, those good Kings which God affords to his people; But the multiplication, the exaltation of all these blessings, and vertues, is with relation to the comming of Christ, and the establishing of his Kingdome. And this puts us, if not to a necessity, yet with conveniency, to consider these words both wayes; What this civill liberality is, that is here made a blessing of a good Kings reigne; And what this spirituall liberality is, that is here made a testimony of Christs reigne, and of his Gospel. And therefore, since we must passe twice thorough these words, it is

⁸⁰ time to begin; *The liberall man deviseth liberall things, and by liberall things he shall stand.*

Heshusius

From these two armes of this tree, that is, from the civill, and from the spirituall accommodation of these words, be pleased to gather, and lay up these particular fruits. In each of these, you shall taste first, what this Liberality thus recommended is; And secondly, what this devising, and studying of liberall things is; And againe, how this man is said to stand by liberall things; *The liberall man deviseth liberall things, and by liberall things he shall stand.* And because in the course of this Prophecy, in this Chapter, we have the King named,

⁹⁰ and then his Princes, and after, persons of lower quality and condition, we shall consider these particulars; This *Liberality*, this *Devising*, this *Standing*; First, in the first accommodation of the words, In the King, in his Princes, or great persons, the Magistrate, and lastly, in his people. And in the second accommodation, the spirituall sense, we shall consider these three termes, (*Liberality*, *Devising*, *Standing*) First, in the King of Kings, Christ Jesus, And then, in his

Officers, the Ministers of his Gospel, And lastly, in his people gathered by this Gospel; In all which persons, in both sorts, Civill and Spirituall, we shall see how *the liberall man deviseth liberall things*,
¹⁰⁰ and how *by liberall things he stands*.

1 Part
Liberality

First then, in our first part, in the civill consideration of this vertue, *Liberality*, It is a communication of that which we have to other men; and it is the best character of the best things, that they are communicable, diffusive. Light was Gods first childe; Light opened the wombe of the Chaos; borne heire to the world, and so does possesse the world; and there is not so diffusive a thing, nothing so communicative, and self-giving as light is. And then, Gold is not onely valued above all things, but is it selfe the value of all things; The value of every thing is, Thus much gold it is worth; And no metall is so extensive as
¹¹⁰ gold; no metall enlarges it selfe to such an expansion, such an attenuation as gold does, nor spreads so much, with so little substance. Sight is the noblest, and the powerfulest of our Senses; All the rest, (Hearing onely excepted) are determined in a very narrow distance; And for Hearing, Thunder is the farthest thing that we can heare, and Thunder is but in the ayre; but we see the host of Heaven, the starres in the firmament. All the good things that we can consider, Light, Sight, Gold, all are accompanied with a liberality of themselves, and are so far good, as they are dispensed and communicated to others; for their goodnesse is in their use. It is *Virtus prolifica*, a generative,
¹²⁰ a productive vertue, a vertue that begets another vertue; another vertue upon another man; Thy liberality begets my gratitude; and if there be an unthankfull barrennesse in me, that thou have no children by me, no thankfulness from me, God shall raise thee the more children for my barrennesse, Thy liberality shall be the more celebrated by all the world, because I am unthankfull. God hath given me a being, and my liberall Benefactor hath given me such a better being, as that, without that, even my first being had been but a paine, and a burden unto me. He that leaves treasure at his death, left it in his life; Then, when he locked it up, and forbad himselfe the use of
¹³⁰ it, he left it. He that locks up, may be a good Jaylor; but he that gives out, is his Steward: The saver may be Gods chest; The giver is Gods right hand. But the matter of our Liberality (what we give) is but the body of this vertue. The soule of this Liberality, that that inanimates

it, is the manner, intended more in the next word, *He deviseth*, He studieth, *The liberall deviseth liberall things*.

Here the Holy Ghosts word is *Iagnatz*, and *Iagnatz* carries evermore with it a denotation of Counsell, and Deliberation, and Conclusions upon premisses. He *Devises*, that is, Considers what liberality is, discourses with himselfe, what liberall things are to be done,

Deviseth

¹⁴⁰ And then, upon this, determines, concludes, that he will doe it, and really, actually does it. Therefore, in our first Translation, (the first since the Reformation) we reade this Text thus, *The liberall man imagineth honest things*; Though the Translator have varied the word, (*Liberall* and *Honest*) the Originall hath not. It is the same word in both places; *Liberall man, Liberall things*; but the Translator was pleased to let us see, that if it be truly a liberall, it is an honest action. Therefore the liberall man must give that which is his own; for els, the receiver is but a receiver of stollen goods; And the Curse of the oppressed may follow the gift, not onely in his hands,

¹⁵⁰ through which it passed, but into his hands, where it remains. We have a convenient Embleme of Liberality in a Torch, that wasteth it selfe to enlighten others; But for a Torch to set another mans house on fire, to enlighten me, were no good Embleme of Liberality. But Liberality being made up of the true body, and true soule, true matter, and true forme, that is, just possession for having, and sober discretion for giving, then enters the word of our Text, literally, *The liberall man deviseth liberall things*; He devises, studies, meditates, casts about, where he may doe a noble action, where he may place a benefit; He seekes the man with as much earnestnesse, as another man

¹⁶⁰ seeks the money; And as God comes with an earnestnesse (as though he thought it nothing, to have wrought all the weeke) to his *Faciamus hominem*, Now let us make man; So comes the liberall man to make a man, and to redeeme him out of necessity and contempt; (the upper and lower Milstone of poverty) And to returne to our former representations of Liberality, Light, and Sight; As light comes thorough the glasse, but we know not how, and our sight apprehends remote objects, but we know not how; so the liberall man looks into darke corners, even upon such as are loath to be looked upon, loath to have their wants come into knowledge, and visits them by his liberality,

[Gen. 1.26]

¹⁷⁰ when sometimes they know not from whence that shewre of re-

freshing comes, no more then we know, how light comes thorough the glasse, or how our sight apprehends remote objects. So *the liberall man deviseth liberall things*; And then, (which is our third terme, and consideration in this civill and morall acceptation of the words) *By liberall things he shall stand*.

Shall stand

Some of our later Expositors admit this phrase, (*The liberall man shall stand*) to reach no further, nor to signifie no more, but that *The liberall man shall stand*, that is, will stand, will continue his course, and proceed in liberall wayes. And this is truely a good sense; ¹⁸⁰ for many times men do some small actions, that have some shew and tast of some vertue, for collaterall respects, and not out of a direct and true vertuous habit. But these Expositors (with whose narrownesse our former Translators complied) will not let the Holy Ghost be as liberall as he would bee. His liberality here is, *That the liberall man shall stand*, that is, Prosper and Multiply, and be the better established for his liberality; He shall sowe silver, and reap gold; he shall sowe gold, and reap Diamonds; sowe benefits, and reap honour; not honour rooted in the opinion of men onely, but in the testimony of a cheerfull conscience, that powres out Acclamations by thousands; ¹⁹⁰ And that is a blessed and a loyall popularity, when I have a people in mine owne bosome, a thousand voices in mine owne conscience, that justifie and applaud a good action. Therefore that Translation which we mentioned before, reads this clause thus, *The liberall man imagineth honest things, and commeth up by honesty*; still that which he calls *Honesty*, is in the Originall *Liberality*, and he *comes up*, he prospers, and thrives in the world, by those noble, and vertuous actions. It is easie for a man of any largenesse in conversation, or in reading, to assigne examples of men, that have therefore lost all, because they were loath to part with any thing. When *Nazianzen* sayes, ²⁰⁰ That man cannot be so like God in any thing, as in giving, he meanes that he shall be like him in this too, that he shall not bee the poorer for giving. But keeping the body, and soule of liberality, Giving his owne, and giving worthily, in soule and body too, (that is, in conscience and fortune both) *By liberall things he shall stand*, that is, prosper.

Rex

Now these three termes, (*Liberality*, the vertue it selfe, the studying of *Liberality*, this *devising*, and the advantage of this *Liberality*,

this *standing*) (being yet in this first part, still upon the consideration of civil, and morall Liberality) wee are to consider, (according to
²¹⁰ their Exposition, that binde this Prophecy to an *Hezekias*, or a *Iosias*, in which Prophecy we finde mention of all those persons) we are, I say, to consider them, in the King, in his Officers, the Magistrate, and in his Subjects. For the King first, this vertue of our Text, is so radi-
 call, so elementary, so essentiall to the King, as that the vulgat Edition in the Romane Church reads this very Text thus, *Princeps verò ea quæ principe digna sunt, cogitabit*, The King shall exercise himselfe in royall Meditations, and Actions; Him, whom we call a *Liberall man*, they call a *King*, and those actions that we call *Liberall*, they call *Royall*. A Translation herein excusable enough; for the very

²²⁰ Originall word, which we translate, *Liberall*, is a Royall word, *Nadib*, and very often in the Scriptures hath so high, a Royall signification. The very word is in that place, where *David* prayes to God, to renew him *spiritu Principali*; And this, (*spiritus Principalis*) as many Translators call a Principall, a Princely, a Royall spirit, as a liberall, a free, a bountifull spirit; If it be *Liberall*, it is *Royall*. For, when *David* would have brought a threshing-floore, to erect an Altar upon, of *Araunah*, and *Araunah* offered so freely place, and sacrifice, and instruments, and all, the Holy Ghost expresses it so, *All these things did Araunah, as a King, offer to the King*; There was but this difference
²³⁰ between the *Liberall* man, and *David*, *A King*, and *The King*. Higher then a King, for an example and comparison of Liberality, on this side of God, hee could not goe. The very forme of the Office of a King, is Liberality, that is Providence, and Protection, and Possession, and Peace, and Justice shed upon all.

And then, this Prophecy (considered still the first way, morally, civilly) carries this vertue, not onely upon the King, but upon the Princes too, upon those persons that are great, great in blood, great in power, great in place, and office, They must bee liberall of that, which is deposited in them. The Sunne does not enlighten the Starres
²⁴⁰ of the Firmament, meerly for an Ornament to the Firmament, (though even the glory, which God receives from that Ornament, be one reason thereof) but that by the reflection of those Starres his beames might be cast into some places, to which, by a direct Emanation from himselfe, those beames would not have come. So doe Kings

Psal. 51.12

2 Sam. 24.23

Principes

transmit some beames of power into their Officers, not onely to dignifie and illustrate a Court, (though that also be one just reason thereof, for outward dignity and splendor must be preserved) but that by those subordinate Instruments, the royall Liberality of the King, that is, Protection, and Justice might be transferred upon all. And

Epistol. ad ²⁵⁰ *Hierome* speaking of *Nebridius*, who was so gracious Salvian. with the Emperor, that he denied him nothing, assignes that for the reason of his largenesse towards him, *Quod sciebat, non uni, sed pluribus indulgeri*, Because he knew, that in giving him, he gave to the Publique; Hee employed that which he received, for the Publique.

Populus And lastly, our Prophecy places this Liberality upon the people. Now, still this Liberality is, that it be diffusive, that the object of our affections be the Publique. To depart with nothing which we call our owne, Nothing in our goods, nothing in our opinions, nothing in the present exercise of our liberty, is not to be liberal. To presse too

Mat. 20.23 ²⁶⁰ farre the advancing of one part, to the depressing of another, (especially where that other is the Head) is not liberal dealing. Therefore said Christ to *Iames*, and *Iohn*, *Non est meum dare vobis*, It is not mine to give, to set you on my right, and on my left hand; *Non vobis, quia singuli separatim ab aliis rogatis*, not to you, because you consider but your selves, and petition for your selves, to the prejudice, and exclusion of others. Therefore Christ bad the Samaritan woman

Joh. 4.16 Chrysost. call her husband too, when shee desired the water of life, *Ne sola gratiam acciperet*, saith S. *Chrysostome*, That he might so doe good to her, as that others might have good by it too. For, *Ad patriam quā*

August. ²⁷⁰ *itur?* Which way think you to goe home, to the heavenly Jerusalem?

Per ipsum mare, sed in ligno, You must passe thorow Seas of difficulties, and therefore by ship; and in a ship, you are not safe, except

other passengers in the same ship be safe too. The Spouse saith, *Trahe me post te, Draw me after thee*. When it is but a Me, in the singular,

but one part considered, there is a violence, a difficulty, a drawing; But presently after, when there is an uniting in a plurall, there is an alacrity, a concurrence, a willingnesse; *Curremus post te*, We, *We will runne after thee*;

If we would joyne in publique considerations, we should runne together. This is true Liberality in Gods people, to

²⁸⁰ depart with some things of their owne, though in goods, though in opinions, though in present use of liberty, for the publique safety.

These *Liberall things*, these *Liberall men*, (King, Magistrate, and People) shall devise, and by *Liberall things* they shall stand.

The King shall devise *Liberall things*, that is, study, and propose Directions, and commit the execution thereof to persons studious of the glory of God, and the publique good; And that is his *Devising of Liberall things*. The Princes, Magistrates, Officers, shall study to execute aright those gracious Directions received from their royall Master, and not retard his holy alacrity in the wayes of Justice, by

Cogitabit

Rex

Magistratus

²⁹⁰ any slacknesse of theirs, nor by casting a dampe, or blasting a good man, or a good cause, in the eyes, or eares of the King; And that is their *Devising of Liberall things*. The people shall devest all personall respects, and ill affections towards other men, and all private respects of their owne, and spend all their faculties of mind, of body, of fortune, upon the Publique; And that is their *Devising of Liberall things*.

Stabit Rex

And by these *Liberall things*, these *Liberall men shall stand*. The King shall stand; stand in safety at home, and stand in triumph abroad. The Magistrate shall stand; stand in a due reverence of his

Magistratus

³⁰⁰ place from below, and in safe possession of his place from above; neither be contemned by his Inferiours, nor suspiciously, and guiltily inquired into by his Superioris; neither feare petitions against him, nor commissions upon him. And the People shall stand; stand upon their right Basis, that is, an inward feeling, and an outward declaration, that they are safe onely in the Publique safety. And they shall all stand in the Sunshine, and serenity of a cleere conscience, which serenity of conscience is one faire beame, even of the glory of God, and of the joy of heaven, upon that soule that enjoyes it.

Populus

This is *Esays* Prophecie of the times of an *Hezekias*, of a *Iosias*, ³¹⁰ the blessing of this civill and morall Liberality, in all these persons. And it is time to passe to our other generall part, from the civill, to the spirituall, and from applying these words, to the good times of a good King, to that, (which is evidently the principall purpose of the Holy Ghost) That in the time of Christ Jesus, and the reigne of his Gospel, this, and all other vertues, should bee in a higher exaltation, then any civill, or morall respect can carry them to.

2 Part

Liberalitas

As an *Hezekias*, a *Iosias* is a Type of Christ, but yet but a Type of Christ; so this civill Liberality, which we have hitherto spoken

of, is a Type, but yet but a Type of our spirituall Liberality. For, here
³²⁰ we doe not onely change termes, the temporall, to spirituall, and to call that, which we called Liberality in the former part, Charity in this part; nor do we onely make the difference in the proportion and measure, that that which was a Benefit in the other part, should be an Almes in this. But we invest the whole consideration in a meere spirituall nature; and so that Liberality, which was, in the former acceptation, but a relieving, but a refreshing, but a repairing of defects, and dilapidations in the body or fortune, is now, in this second part, in this spirituall acceptation, the raising of a dejected spirit, the redintegration of a broken heart, the resuscitation of a buried soule,
³³⁰ the re-consolidation of a scattered conscience, not with the glues, and cements of this world, mirth, and musique, and comedies, and conversation, and wine, and women, (miserable comforters are they all) nor with that Meteor, that hangs betweene two worlds, that is, Philosophy, and morall constancy, (which is somewhat above the carnall man, but yet far below the man truly Christian and religious) But this is the Liberality, of which the Holy Ghost himselfe is content to be the Steward, of the holy, blessed, and glorious Trinity, and to be notified, and qualified by that distinctive notion, and specification, *The Comforter*.

³⁴⁰ To finde a languishing wretch in a sordid corner, not onely in a penurious fortune, but in an oppressed conscience, His eyes under a diverse suffocation, smothered with smoake, and smothered with teares, His eares estranged from all salutations, and visits, and all sounds, but his owne sighes, and the stormes and thunders and earth-quakes of his owne despaire, To enable this man to open his eyes, and see that Christ Jesus stands before him, and sayes, *Behold and see, if ever there were any sorrow, like my sorrow*, and my sorrow is overcome, why is not thine? To open this mans eares, and make him heare that voyce that sayes, *I was dead, and am alive, and behold, I*

[Lam. 1.12]

Revel. 1.18

³⁵⁰ *live for evermore, Amen*; and so mayest thou; To bow downe those Heavens, and bring them into his sad Chamber, To set Christ Jesus before him, to out-sigh him, out-weepe him, out-bleed him, out-dye him, To transferre all the fasts, all the scornes, all the scourges, all the nailles, all the speares of Christ Jesus upon him, and so, making him the Crucified man in the sight of the Father, because all the

actions, and passions of the Son, are appropriated to him, and made his so intirely, as if there were never a soule created but his, To enrich this poore soule, to comfort this sad soule so, as that he shall beleeve, and by beleeving finde all Christ to be his, this is that Lib-
³⁶⁰erality which we speake of now, in dispensing whereof, *The liberall man deviseth liberall things, and by liberall things shall stand.*

Now you may be pleased to remember, that when wee considered this word, in our former part, (*he shall Devise*) we found this *Devising* Originally to signifie a studying, a deliberation, a concluding upon premisses; upon which, we inferred pregnantly and justly, that as to support a mans expense, he must *Vivere de proprio*, Live upon his owne; so to relieve others, he must *Dare de suo*, Be liberall of that which is his. Now, what is ours? Ours, that are Ministers of the Gospell? As wee are Christs, so Christ is ours. *Puer datus nobis, filius natus nobis, There is a Child given unto us, a Son borne unto us;*
³⁷⁰ Even in that sense, Christ is given to us, that we might give him to others. So that in this kind of spirituall liberality, we can be liberall of no more but our owne; we can give nothing but Christ; we can minister comfort to none, farther then he is capable, and willing to receive and embrace Christ Jesus.

When therefore some of the Fathers have said, *Ratio pro fide Græcis & Barbaris*, Rectified reason was accepted at the hands of the Gentiles, as faith is of the Christians; *Philosophia per se justificavit Græcos*, Philosophie alone (without faith) justified the Grecians; *Satis fuit Gentibus abstinuisse ab Idololatria*, It was enough for the Gentiles, if they did not worship false Gods, though they knew not the true truly; when we heare *Andradius* in the Roman Church poure out salvation to all the Gentiles, that lived a good morall life, and no more; when we heare their *Tostatus* sweep away, blow away Originall sin so easily from all the Gentiles, *In prima operatione bona in charitate*, In the first good Morall worke that they doe, Originall sin is as much extinguished in them by that, as by Baptisme in us; When we see some Authors in the Reformation afford Heaven to persons that never professed Christ, this is spirituall prodigality, and beyond
³⁸⁰ that liberality which we consider now; for, Christ is ours; and where we can apply him, we can give all comforts in him; But none to others. Not that we manacle the hands of God, or say, God can save

Cogitabit

Esay 9.[6]

Just. Mar.

Clemens

Chrysost.

Andrad.

Tostatus

no man without the profession of Christ, But, that God hath put nothing else into his Churches hands to save men by, but Christ delivered in his Scripture, applied in the preaching of the Gospell, and sealed in the Sacraments. And therefore, if we should give this comfort, to any but those that received him, and received him so, according to his Ordinance in his Church, we should be over-liberall, for we should give more then our owne. But to all that would be
 400 comforted in Christ, *we devise liberall things*, that is, wee spend our studies, our lucubrations, our meditations, to bring Christ Jesus home to their case, and their conscience, *And, by these liberall things we shall stand.*

Stabit

In our former part, in that Civill liberality, wee did not content our selves with that narrow signification of the word, which some gave, That the liberall man would stand to it, abide by it, that is, continue liberall still habitually, but that he should stand by it, and prosper the better for it. If this Liberality which we consider now in this second Part, were but that branch of Charity, which is bodily
 410 relieve by bountifull Almes, and no more, yet, wee might be so liberall in Gods behalfe, as to pronounce that the charitable man should stand by it, prosper for it, and have a plentiful harvest for any sowing in that kinde. The Holy Ghost in the 112. Psalme, and 9. verse, hath taken a word, which may almost seeme to taste of a little inconsideration in such a charitable person, a little indiscretion, in giving, in flinging, in casting away; for it is, *He hath dispersed*; Dispersed; A word that implies a carelesse scattering. But that which followes, justifies it; *He hath dispersed, he hath given to the poore.* Let the manner, or the measure be how it will, so it be given to the
 420 poore, it will not be without excuse, not without thanks. And therefore wee have this liberall charity expressed by S. Paul in the same word too, *He hath dispersed*; but dispersed as before, Dispersed by giving to the poore. For there is more negligence, more inconsideration allowed us, in giving of Almes, then in any other expense; Neither are we bound to examine the condition, and worthinesse of the person to whom we give too narrowly, too severely. Hee that gives freely, shall stand by doing so; for, *He that pitith the poore, lendeth to the Lord*; And the Lord is a good Debtor, and never puts Creditor to sue. And, if that bee not comfort enough, S. Hierom

2 Cor. 9.9

Prov. 19.17

⁴³⁰ gives more, in his translation of that place, *fæneratur Domino*, he that pitith the poore, puts his money to use to God, and shall receive the debt, and more. But, the liberality which we consider here, in this part, is more then that, more then any charity, how large soever, that is determined, or conversant about bodily relief; for, (as you have heard) it is consolation applied in Christ, to a distressed soule, to a disconsolate spirit. And how a liberall man shall stand by this liberality, (by applying such consolation to such a distressed soule) I better know in my selfe, then I can tell any other, that is not of mine owne profession; for this knowledge lyes in the experience

⁴⁴⁰ of it.

For the most part, men are of one of these three sorts; Either inconsiderate men; (and they that consider not themselves, consider not us, they aske not, they expect not this liberality from us) or else they are over-confident, and presume too much upon God; or diffident, and distrust him too much. And with these two wee meet often; but truly, with seven diffident, and dejected, for one presuming soule. So that we have much exercise of this liberality, of raising dejected spirits: And by this liberality we stand. For, when I have given that man comfort, that man hath given me a Sacrament, hee hath given ⁴⁵⁰ me a seale and evidence of Gods favour upon me; I have received from him, in his receiving from me; I leave him comforted in Christ Jesus, and I goe away comforted in my selfe, that Christ Jesus hath made me an instrument of the dispensation of his mercy; And I argue to my selfe, and say, Lord, when I went, I was sure, that thou who hadst received me to mercy, wouldest also receive him, who could not be so great a sinner as I; And now, when I come away, I am sure, that thou who art returned to him, and hast re-manifested thy selfe to him, who, in the diffidence of his sad soule, thought thee gone for ever, wilt never depart from mee, nor hide thy selfe from me, ⁴⁶⁰ who desire to dwell in thy presence. And so, by this liberality I stand; by giving I receive comfort.

We follow our text, in the Context, our Prophet, as he places this liberality in the King, in the Magistrate, in the People. Here, the King is Christ, The Magistrate the Minister, The People the people, whether collectively, that is, the Congregation, or distributively, every particular soule. Afford your devotions a minute to each of these, and

Rex
Christus

we have done. When we consider the liberality of our King, the bounty of God, to man in Christ, it is *Species ingratitudinis*, It is a degree of ingratitude, nay, it is a degree of forgetfulness, to pretend

⁴⁷⁰ to remember his benefits so, as to reckon them, for they are innumerable.

Nazian.

Sicut in visibilibus est Sol, in intelligibilibus est Deus; As liberall as the Sun is in Nature, God is in grace. *Bonitas Dei ad extra, liberalitas est;* It is the expressing of the Schoole, and of much use; That God is Essentiall Goodnesse, within doores, in himselfe; But, *Ad extra*, when he comes abroad, when this interiour Goodnesse is produced into action, then all Gods Goodnesse is Liberality. *Deus est voluntas Omnipotens*, is excellently said by S. *Bernard*; God is all

Bernard

Almighty, all Power; but he might be so and we never the better. Therefore he is *Voluntas omnipotens*, A Power digested into a

⁴⁸⁰ Will, as Willing, as Able to doe us all, all good. What good? Receive

some drops of it in S. *Bernards* owne Manna, his owne honey; *Creans mentes ad se participandum*, So good, as that he hath first given us soules capable of him, and made us so, partakers of the Divine Nature; *Vivificans ad sentiendum*, So good as that he hath quickned those soules, and made them sensible of having received him; for, Grace is not grace to me, till it make me know that I have it; *Alliciens ad appetendum*, So good as that he hath given that soule an appetite, and a holy hunger and thirst to take in more of him; for I have no Grace, till I would have more; and then, *Dilatans ad capiendum*,

⁴⁹⁰ So good, as that he hath dilated and enlarged that soule, to take in as much of God as he will. And lest the soul should lose any of this

by unthankfulness, *God is kind even to the unthankfull*, says God himselfe; which is a degree of goodnesse, in which God seldome is, nay, in which God scarce looks to be imitated, *To be kinde to the unthankfull*.

Luke 6.35

But if the whole space to the Firmament were filled with sand, and we had before us *Clavius* his number, how many thousands would be; If all that space were filled with water, and so joyned the waters above with the waters below the Firmament, and we had the number

⁵⁰⁰ of all those drops of water; And then had every single sand, and every single drop multiplied by the whole number of both, we were

still short of numbring the benefits of God, as God; But then, of God in Christ, infinitely, super-infinitely short. To have been once nothing, and to be now co-heire with the Son of God, is such a Circle, such

a Compasse, as that no revolutions in this world, to rise from the lowest to the highest, or to fall from the highest to the lowest, can be called or thought any Segment, any Arch, any Point in respect of this Circle; To have once been nothing, and now to be co-heires with the Son of God: That Son of God, who if there had been but

⁵¹⁰ one soule to have been saved, would have dyed for that; nay, if all soules had been to be saved, but one, and that that onely had sinned, he would not have contented himselfe with all the rest, but would have dyed for that. And there is the goodnesse, the liberality of our King, our God, our Christ, our Jesus.

But we must looke upon this liberality, as our Prophet leads us, in the Magistrate too, that is, in this part, The Minister. As I have received mercy, I am one of them, as S. *Paul* speaks. And why should I deliver out this mercy to others, in a scanter measure, then I have received it my selfe from God? Why should I deliver out his Talents

⁵²⁰ in single farthings? Or his Gomers in narrow and shallow thimbles? Why should I defalke from his generall propositions, and against all Grammar, and all Dictionaries, call his *Omnes*, his All, a few? Why should I lie to the Holy Ghost, (as S. *Peter* charges *Ananias*) *Soldest thou the land for so much? Yea, for so much.* Did God make heaven for so few? yes, for so few. Why should I say so? If we will constitute a place for heaven above, and a place for hell below, even the capacity of the place will yeeld an argument, that God, (as we can consider him in his first meaning) meant more should be saved then cast away.

As oft as God tells us, of *painfull wayes*, and *narrow gates*, and of

⁵³⁰ *Camels*, and *needles*, all that is done to sharpen an industry in all, not to threaten an impossibility to any. If God would not have all, why tooke he me? And if he were sorry he had taken me, or were wearied with the sins of my youth, why did he not let me slide away, in the change of sins in mine age, or in my sinfull memory of old sins, or in my sinfull sorrow that I could not continue in those sins, but still make his mercies new to me every morning? My King, my God in Christ, is liberall to all; He bids us, his Officers, his Ministers, to be

so too; and I am; even thus far; If any man doubt his salvation, if any man thinke himselfe too great a sinner to attaine salvation, let

⁵⁴⁰ him repent, and take mine for his; with any true repentant sinner, I will change states; for, God knowes his repentance, (whether it be true or no) better then I know mine.

Magistratus

[2 Cor. 4.1]

Acts 5.[8]

[Lam. 3.23]

Populus

Esay 40.1

Eccl. 30.23

[23 : 24 F,
as in Vulg.]

Esay 5.4

[2 Sam.
12.13]
[Luke
23.43]

*Stabit Rex
Christus
Minister*

Therefore doth the Prophet here, promise this liberality, as in the King, in Christ, and in the Magistrate, the Minister; so in the people too, in every particular soule. He cryes to us, his Ministers, *Consolamini, Consolamini*, Comfort, O Comfort my people, and he cryes to every one of you, *Miserere animæ tuae*, Have mercy upon thine own soule, and I will commiserate it too; Be liberall to thy selfe, and I will beare thee out in it. God asks, *Quid potui, What could have been*

⁵⁵⁰ *done more to my Vineyard?* Doe but tell him, and he will doe that. Tell him, that he can remove this dampe from thy heart; Tell him, as though thou wouldest have it done, and he will doe it. Tell him, that he can bring teares into thine eyes, and then, wipe all teares from thine eyes; and he will doe both. Tell him, that he did as much for *David*, as thou needest; That he came later to the Thiefe upon the Crosse, then thou putst him to; And *Davids Transtulit peccatum*, shall be transferred upon thee, And that thiefs *Hodie tecum eris*, shall waft, and guard, and convey thy soule thither. Thinke not thy God a false God, that bids me call thee, and meanes not that thou

⁵⁶⁰ heare; nor an impotent God, that would save thee, but that there is a Decree in the way; nor a cruell God, that made thee, to damne thee, that he might laugh at thy destruction. Thy King, thy Christ, is a liberall God; His Officers, his Ministers, by his instructions, declare plentiful redempcion; Be liberall to thy selfe, in the apprehension and application thereof, and by these liberall things, we shall all stand.

The King himselfe stands by it, Christ himselfe. It destroys the nature, the office, the merit of Christ himselfe, to make his redempcion so penurious, so illiberal. We, his officers, his Ministers stand by it. It overthrowes the credit, and evacuates the purpose of our employment, and our Ministry, if we must offer salvation to the whole Congregation, and must not be beleaved, that he that sends it, means it. The people, every particular soule stands by it. For, if he cannot beleieve God, to have been more liberall to him, then he hath been to any other man, he is in an ill case, because he knowes more ill by himselfe, then he can know by any other man. Beleeve therefore liberall purposes in thy God; Accept liberall propositions from his Ministers; And apply them liberally, and chearfully to thine own soule; for, *The liberall man deviseth liberall things, and by liberall things he shall stand.*

⁵⁸⁰

Number 11.

*Preached at S. Pauls upon Whitsunday.
1628.*

JOHN 14.26. *BUT THE COMFORTER, WHICH IS THE HOLY GHOST, WHOM THE FATHER WILL SEND IN MY NAME, HEE SHALL TEACH YOU ALL THINGS, AND BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID UNTO YOU.*

WE PASSE from the Person to his working; we come from his comming, to his operation, from his Mission, and Commission, to his Executing thereof, from the Consideration, who he is, to what he does. His Specification, his Character, his Title, *Paracletus, The Comforter*, passes through all. Therefore our first comfort is, *Docebimur*, we shall be Taught, *He shall teach you*; As we consider our selves, The Disciples of the Holy Ghost, so it is a meere teaching, for, we, in our selves are meerly ignorant; But when we consider the things we are to bee taught, so it is but a remembring, a refreshing of those things, which Christ in the time of his conversation in this world, had taught before; *He shall bring all things to your remembrance, whatsoever I have said unto you*. These two then, The comfort in the Action, (we shall be Taught) and the comfort in the Way and Manner, (we shall not be subject to new Doctrines, but taught by remembring, by establishing us in things formerly Fundamentally laid) will be our two parts at this time. And in each of these, these our steps; First, in the first we shall consider

the persons, that is, the Disciples, who were to learne; not onely they who were so, when Christ spoke the words, but we, All, who to the ²⁰ end of the world, shall seek and receive knowledge from him; *Vos, ye;* first *Vos ignorantes*, you who are naturally ignorant, and know nothing, so as you should know it of your selves, (which is one Discomfort) And yet, *Vos, ye, Vos appetentes*, you that by nature have a desire to know, (which is another Discomfort, To have a desire, and no meanes to performe it) *Vos docebimini*, ye, ye that are ignorant, and know nothing; ye, ye that are hungry of knowledge, and have nothing to satisfie that hunger, ye shall be fed, ye shall be taught, (which is one comfort) And then *Ille docebit, He shall teach you*, He, who can not onely infuse true, and full knowledge in every ³⁰ capacity that he findes, but dilate that capacity where he findes it, yea create it, where he findes none, *The Holy Ghost*, who is not onely A Comforter, but The Comforter, and not onely so, but Comfort it selfe, *He shall teach you*; And in these we shall determine our first Part.

In our second Part, The Way and Manner of this Teaching, (By bringing to our remembrance all things whatsoever Christ had said unto us) there is a great largenesse, but yet there is a limitation of those things which we are to learne of the Holy Ghost; for they are *Omnia*, All things whatsoever Christ hath taught before; But then, ⁴⁰ *Sola ea*, Only those things which Christ had taught before, and not new Additaments in the name of the Holy Ghost. Now this largenesse extending it self to the whole body of the Christian Religion, (for Christ taught all that) all that being not reducible to that part of an houre, which will be left for this exercise, as fittest for the celebration of the day in which we are now, we shall binde our selves to that particular consideration, what the Holy Ghost, being come from the Father, in Christs Name, that is, Pursuing Christs Doctrine, hath taught us of Himselfe, concerning Himselfe; That so ye may first see some insolencies and injuries offered to the Holy Ghost by some ⁵⁰ ancient Heretiques, and some of later times, by the Church of Rome; For, truly, it is hard to name, or to imagine any one sin, nearer to that emphaticall sin, that superlative sin, The sin against the Holy Ghost, then some offers of Doctrines, concerning the Holy Ghost, that have been obtruded, though not established, and some that have

beene absolutely established in that Church. And when we shall have delivered the Holy Ghost out of their hands, we shall also deliver him into yours, so as that you may feele him to shed himselfe upon you all here, and to accompany you all home, with a holy peace, and in a blessed calme, in testifying to your soules, that He, that Com-⁶⁰forter, who is the holy Ghost, whom the Father hath sent in his Sons name, hath taught you all things, that is, awakened your memories, to the consideration of all that is necessary to your present establish-
ment. And to these divers particulars, which thus constitute our two generall parts, in their order thus proposed, we shall now proceed.

As when our Saviour Christ received that confession of all the Disciples, in the mouth of S. Peter, *Thou art Christ, the Son of the living God*, Christ replied thereunto some things, which had a more speciall, and a more personall respect to *Peter*, then to the rest, yet were intended of the rest too; so when Christ in this text, promises⁷⁰ the Comforter, he does that most immediately, and most personally to them, to whom he then spoke, but he intends it to us also, and the holy Ghost shall teach us: us, that are in our selves Ignorant, which is our first Discomfort. The Schooles have made so many Divisions, and sub-divisions, and re-divisions, and post-divisions of Ignorance, that there goes as much learning to understand ignorance, as knowldg. One, much elder then al they, and elder (as some will have it) then any but some of the first Secretaries of the Holy Ghost in the Bible, that is *Trismegistus*, hath said as much as all, *Nequitia animæ Ignorantia*, Ignorance is not only the drouinesse, the sillinesse, but⁸⁰ the wickednesse of the soule: Not onely dis-estimation in this world, and damnification here, but damnation in the next world, proceeds from ignorance. And yet, here in this world, knowledge is but as the earth, and ignorance as the Sea; there is more sea then earth, more ignorance then knowledge; and as if the sea do gaine in one place, it loses in another, so is it with knowledge too; if new things be found out, as many, and as good, that were knowne before, are forgotten and lost. What Anatomist knowes the body of man thorowly, or what Casuist the soule? What Politician knowes the distemper of the State thorowly; or what Master, the disorders of his owne family?⁹⁰ Princes glory in *Arcanis*, that they have secrets which no man shall know, and, God knowes, they have hearts which they know not

1 Part
Mat. 16.16

Ignorantes

themselves; Thoughts and purposes indigested fall upon them and surprise them. It is so in naturall, in morall, in civill things; we are ignorant of more things then we know; And it is so in divine and supernaturall things too; for, for them, the Scripture is our onely light, and of the Scripture, S. *Augustine* professes, *Plura se nescire quam scire*, That there are more places of Scripture, that he does not, then that he does understand.

Hell is darknesse; and the way to it, is the cloud of Ignorance; hell

¹⁰⁰ it self is but condensed Ignorance, multiplied Ignorance. To that,

Psal. 82.5

David ascribes all the distempers of the world, *They doe not know, neither will they understand, they walke on in darknesse*; and therefore, (as he adds there) *All the foundations of all the earth are out of course*.

He that had made the most absolute conquest of Ignorance in this world, *Solomon*, is the best Judge of it, the best Counsellor

against it; and he saies, *As thou knowest not how thy bones grew in thy Mother, even so thou knowest not the works of God, who worketh all*.

We are all equally Ignorant of all, of naturall, of spirituall things.

What though? This; *That man knoweth not his time, but is snared*

¹¹⁰ *in an evill time*; If he knew his time, no time would be evill unto him.

Yet though he know not the present time, but let that passe inconsiderately, yet if he consider the future, he may recover. But he does

not that, he cannot doe that; *Man cannot tell what shall be*, saies

Solomon; But may he not learne? No. *For, who can tell him?* saies he

there. *For, he knowes not how to goe to the City*; In vulgar, in triviall

things, he is ignorant of his end, and ignorant of his way. *Bene facere*

nesciverunt, saies the Prophet, *They have no knowledge to doe good*;

and what followes? *Erubescere nescierunt*, *They are not ashamed when they have done evill*. *Nesciunt cuius spiritus sunt*; It was Christs

¹²⁰ increpation upon his owne Disciples, *They knew not of what spirit they were*, They discerned not betweene a zealous and a vindicative

spirit. *Nescitis quid petatis*, was Christs increpation upon his Disciples too, *You know not what you aske*. And yet this *Nequitia*

animæ, this wickednesse of the soule, this pestilence of the soule,

Ignorance, have men ventured to call The mother of devotion. But

miserable Comforters are they, in respect of the Comforter, the Holy

Ghost: for, as that *Cum perverso perverteris*, is spoken of God, That

God will learne of the froward, to be froward, so God will learne of

Mat. 20.22

Psal. 18.26

[26 : 27 F,

as in Vulg.]

the ignorant, to be ignorant; ignorant of us; and to those that doe not
¹³⁰ study him here, he will say hereafter, *Nescio vos, I know not you.* This then is our first discomfort, of our selves we are ignorant; and yet there is a greater vexation then this, that naturally we have a desire of knowledge, and naturally no meanes to attaine to it.

Ignorance may be said to worke, as an in-appetency in the stomach, and as an insipidnesse, a tastlesnesse in the palate; But the desire of knowledge, without meanes to attaine to it, is as a hunger in a dearth, or in a wildernesse. Ignorance is a kinde of slumbering, or stupidity, but this desire without meanes, is a continuall racking, a continual pressing; a far greater vexation, and torment; ignorance may work

¹⁴⁰ as a Lethargy, but this desire as a phrensie. *This is the day of trouble,* (saies *Ezechias* in the bitterness and passion of his soule) *and of rebuke, and of blasphemy, for the Children are come to the birth, and there is not strength to bring them forth.* To a barrennesse, that is, never to have conceived, there belonged, amongst that people, a kind of shame and contempt, (and that is our case in ignorance, which is the barrenness of the soule) But to come to the throwes of Childbirth, and then not to have strength, or not to have helpe to be delivered, that is the dangerous, that is the deadly torment; and that represents our soule, in this desire of knowledge, without means to attain to it.

¹⁵⁰ And yet, this vexation no man can devest; It is an hereditary, a naturall impression in man; every man naturally, sayes the Philosopher, desires to know, to learne. And yet, nature that imprinted that desire in every man, hath not given every man, not any man, in nature, meanes to satisfie that desire; for, even by nature man hath a desire to know supernaturall things. *Solomon* was extended with this desire of knowledge, but he found no satisfaction, till upon petition, and contracting all his desires into that One, he obtained it of God. *Daniel* was *Vir desideriorum*, A man composed of desires, and of solicitude: He professes that he mourned three full weekes, He

¹⁶⁰ eate no pleasant bread, neither came flesh or wine into his mouth, nor oyle upon his body; His comlinesse was turned into corruption, and he retained no strength, till God by his Angel satisfied his desire of knowledge. Consider the anxiety and torture, under which that Eunuch was in the Chariot, till he was taught the meaning of the Prophet *Esay*. And consider the way that God tooke; God sent an

Appetentes

Esay 37.3

1 King 3.11

Dan. 9.23
10.2

Ver. 8

Acts 8

Angel, and that Angel sent *Philip* to him. Instruction is from God, but yet by the Ministry of man. *Philip* asks him, *Doest thou understand?* He would have a confession of his impotency from himselfe.

Alas, *How can I*, sayes he, *except some man should guide me?* And

¹⁷⁰ *Philip* guides him; and then how soone he comes to that holy cheerfulness, and dilatation of the soule, *I beleeve that Iesus is the Son of God*, and, *See, here is water, what doth hinder me, that I be baptizied?*

Ver. 36

Hieron. *Nec sanctior sum hoc Eunucho, nec studiosior*, saies S. Hierom of himselfe; I cannot have more desire to learne then he had; yet, in my self, I have no more meanes neither; and therefore must be under the same paine, till the same hand, the hand of God relieve me. The soule of man cannot bee considered under a thicker cloud, then Ignorance, nor under a heavier weight, then desire of knowledge. And therefore, for our deliverance in both, our Saviour Christ here

¹⁸⁰ comforts us with *The Comforter*; you, you that are in the darknesse of Ignorance, you, you that are under the oppression of a hunger of knowledge, you shall be satisfied, for, He that comes from my Father, in my name, *He shall teach you.*

Docebit

That which the Vulgat reads, Eccles. 6.9. *Desiderare quod nescias, To desire to know that which thou knowest not yet*, our Translation cals, *The wandring of the desire*, and in the Originall it is, *The walking, the pilgrimage of the Soule*; the restlesnesse, and irresolution of the Soule. And when man is taught that which he desired to know, then the Soule is brought home, and laid to rest. Desire is the travaile,

¹⁹⁰ knowledge is the Inne; desire is the wheele, knowledge is the bed of the Soule. Therefore we affect society and conversation to know present things; Therefore wee assist our selves with History, to know things past, and with Astrology, and sometimes with worse Arts, to know future things. The name of Master, of Teacher, that passes through the Scripture, is *Rabbi*, and *Rabbi* in the roote thereof signifies, *Magnum*, and *Multum*; It is a word that denotes Greatnesse; And truly no man should be greater in our eyes, nor be thought to have laid greater obligations upon us, then he that hath taught us.

Essay 19.20

When Christ is promised thus, *The Lord shall send them a Saviour,*

²⁰⁰ *and a Great one*, there is this word *Rabbi*: The Lord shall send them a Saviour, which shall be *Rabbi* a great Teacher; Christ was a Saviour, as he paid God a ransome for all; As he made man capable of this

Salvation, he was this *Rabbi*, this Teacher; and in this capacity, did those two Disciples of *John Baptist*, who first applyed themselves to Christ, apply themselves, *Magister ubi habitas? Master, where dwellest thou?* where may we come to School to thee? where may we be taught by thee? S. *Paul* hath shewed us the duty of all true disciples, in the practise of the Galatians; *You received me as an Angel of God, even as Christ Jesus, and I beare you record, that if it had been*

²¹⁰ *possible, you would have plucked out your own eyes, and have given them to me.* I thank him that brings me a candle, when it grows dark, and him that assists me with a spectacle, when my sight grows old; But to him that hath given the eyes of my soul, light and spectacles, how much a greater debtor am I? I will not dispute against nature, nor naturall affections, nor dispute against Allegiance, nor civill obligations, nor dispute against gratitude, nor retribution of Benefits; But I willingly pronounce, that I cannot owe more to any Benefactor, to my Father, to my Prince, then I do to them that have taught me; nor can there be a deeper ingratitudo, then to turn

²²⁰ thy face from that man, or from his children, that hath taught thee. This Christ presents for the first Comfort, *Docebimini*, You are ignorant, but that cloud shall be dispersed, you would learne, but have no help, but that defect shall be supplyed, you shall be taught: And then, this comfort shall be exalted to you, in the person of the Teacher, *Ille docebit*, He whom the Father will send in my name, *He shall teach you.*

Quintilian requires no more of a School-master, but that either he be learned, or doe not think himself to be so, if he be not: Because if he over-value himself, he will admit no Usher, no assistant. Here we

²³⁰ have a master that is both absolute in himself, and yet undertaken for by others too; The Father sends him, and in the Sons name, that is, to perfect the Sons work. *Tertullian* (a man of adventurous language) calls him *Tertium numen divinitatis, & tertium nomen majestatis*: The Holy Ghost hath but a third place, but the same God-head, but a third name, yet the same Majesty, as the first, The Father, or the second, The Son. *Porphyry* that denied the Trinity, is convinced by S. *Cyril*, to have established a Trinity, because he acknowledged first *Deum summum*, and then, *Conditorem omnium*, and after them, *Animam mundi*; One that is a supream God, One that was the

John 1.38

Gal. 4.14

Ille

²⁴⁰ Creator of all things, and One that quickens and inanimates all, and is the soul of the whole world: And this soul of the world is the Holy Ghost, who doth that office to the soule of every Christian, which the soul it self doth to every naturall man, informes him, directs him, instructs him, makes him be that he is, and do that he doth. And therefore as *Tertullian* cals Christ by the Holy Ghosts name, (for he calls Christ *Spiritum Dei*, because, as the office of our spirits is to unite the body and the soul, so Christ hath united God and man in one *Emanuel*) S. *Basil* gives the Holy Ghost Christs name, for he calls the Holy Ghost *Verbum Dei*, The word of God, because he ²⁵⁰ undertakes the Pedagogy of the soul, to be the soules School-master, and to teach it as much of God as concernes it, that is, Christ crucified. Therefore when the Holy Ghost was first sent, he was sent but to testifie of Christ; At Christs Baptisme (which was his first sending) he was sent but to establish an assurance, and a beliefe, that that Christ was the Son of God, in whom he was well pleased; And this he did but as a witnesse, not as a Teacher; for the voice that wrought this, and taught this, came not from the Dove, not from the Holy Ghost, but from above; The Holy Ghost said nothing then. But when the Holy Ghost in performance of Christs promise in this Text, was sent ²⁶⁰ as a Teacher, then he came in the form of Tongues, and they that received him, were thereby presently enabled to speak to others.

Acts 2.3

This therefore is the comming, and this is the teaching of the Holy Ghost, promised and intended in this Text, and performed upon this Day, that he by his power enables and authorises other men to teach thee; That he establishes a Church, and Ordinances, and a Ministery, by which thou maist be taught how to apply Christs Merits to thy soul. He needed not to have invested, and taken the form of a Tongue, if he would have had thee think it enough to heare the Spirit at home, alone; but to let thee see, that his way of teaching should be ²⁷⁰ the ministery of men, he came in that organ of speech, the Tongue. And therefore learn thou by hearing, what he sayes: And that that he sayes, he sayes here; here in his Ordinance. And therefore heare what he hath declared, inquire not what he hath decreed; Heare what he hath said, there, where he hath spoken, ask not what he meant in his unrevealed will, of things whereof he hath said nothing; For they that do so, mistake Gods minde often. God protests, *It never*

Ier. 32.35

came into my minde, that they should sin thus; God never did it, God never meant it, that any should sin necessarily, without a willing concurrence in themselves, or be damned necessarily, without relation to sin willingly committed. Therefore is S. *Augustine* vehement in that expostulation, *Quis tam stulte curiosus est, qui filium suum mittat in scholam, ut quid magister cogitat, discat?* Doth any man put his son to schoole, to learn what his Master thinks? The Holy Ghost is sent to Teach; he teaches by speaking; he speaks by his Ordinance, and Institution in his Church. All knowledge, and all zeale, that is not kindled by him, by the Holy Ghost, and kindled here, at first is all smoke, and then all flame; Zeale without the Holy Ghost, is at first, cloudy ignorance, all smoke; and after, all crackling and clambering flame, Schismaticall rage, and distemper. Here we, we that are naturally ignorant, we, we that are naturally hungry of knowledge, are taught, a free Schoole is opened unto us, and taught by him, by the Holy Ghost speaking in his Delegates, in his Ministers; (which were the pieces that constituted our first part) And the second, to which we are now come, is the manner of the Holy Ghosts comming, and teaching in his Ordinance, that is, by remembring, *He shall bring to your remembrance, &c.*

They had wont to call Pictures in the Church, the lay-mans book, because in them, he that could not reade at all, might reade much. The ignorantest man that is, even he that cannot reade a Picture, even a blinde man, hath a better book in himself; In his own memory he may reade many a history of Gods goodnesse to him. *Quid ab initio*, How it was in the beginning, is Christs Method; To determine things according to former precedents; And truly the Memory is oftner the Holy Ghosts Pulpit that he preaches in, then the Understanding. How many here would not understand me, or not rest in that which they heard, if I should spend the rest of this hour in repeating, and reconciling that which divers authors have spoken diversly of the manner of Christs presence in the Sacrament, or the manner of Christs descent into Hell, or the manner of the concurrence, and joyn-working of the grace of God, and the free-will of man, in mens actions? But is there any man amongst us that is not capable of this Catechisme, Remember to morrow but those good thoughts which you have had within this hour, since you came hither

2 Part
Reminis-
centia

now: Remember at your last hour, to be but as good as you are this minute; I would scarce ask more in any mans behalfe, then that he would alwayes be as good, as at some times he is; If he would never sink below himself, I would lesse care, though he did not exceed himself: If he would remember his own holy purposes at best, he would never forget God; If he would remember the comfort he had ³²⁰ in having overcome such a temptation yesterday, he would not be overcome by that temptation to day. The Memory is as the conclusion of a Syllogisme, which being inferred upon true propositions, cannot be denied: He that remembers Gods former blessings, concludes infallibly upon his future. Therefore Christ places the comfort of this Comforter, the Holy Ghost, in this, that he shall work upon that pregnant faculty, the Memory; *He shall bring things to your remembrance*; And then, *Omnia, All those things which I have said unto you.*

Omnia
Mat. 18.18

John 20.22

John 15.15

Sola
John 15.26

Christ gave the Holy Ghost to the Apostles, when he gave them the ³³⁰ power of absolution in his life time. He gave them the Holy Ghost more powerfully, when after his Resurrection, *He breathed on them, and said, Receive ye the Holy Ghost.* He opened himself to them, in a large fulnesse, when he said, *All things that I have heard of my Father, I have made knownen unto you;* But in a greater largenesse then that, when upon this day, according to the promise of this Text, the holy Ghost was sent unto them; for this was in the behalfe of others. And upon this fulnesse, out of *Tertullian* it is argued, *Nihil ignorarunt, ergo nihil non docuerunt,* As the Apostles were taught all things by Christ, so they taught the Church all things. There is ³⁴⁰ then the spheare, and the compasse, and the date of our knowledge; not what was thought or taught in the tenth, or fourteenth Century: but what was taught in Christ, and in the Apostles time. Christ taught all things to his Apostles, and the Holy Ghost brought all things to their remembrance that he had taught them, that they might teach them to others, and so it is derived to us.

But it is *Omnia & Sola*; It is All, but it is Only those things. *He shall testifie of me*, saith Christ concerning the Holy Ghost; Now the office of him that testifies, of a witnesse, is to say all the truth, but nothing but the truth. When the Romane Church charges us, not that ³⁵⁰ all is not truth, which we teach, but that we do not teach all the truth,

And we charge them, not that they do not teach all the truth, but that all is not truth that they teach, so that they charge us with a defective, we them with a superfluous religion, our case is the safer, because all that we affirm, is by confession of all parts true, but that which they have added, requires prooфе, and the prooфе lies on their side; and it rests yet unproved. And certainly many an Indian, who is begun to be catechized, and dies, is saved, before he come to beleeeve all that we beleeeve; But whether any be saved that beleeeve more then we beleeeve, and beleeeve it as equally fundamentall, and equally necessary to salvation, with that which we from the expresse word of God do beleeeve, is a Probleme, not easily answered, not safely affirmed. Truly I had rather put my salvation upon some of those ancient Creeds, which want some of the Articles of our Creed, (as the *Nicene* Creed doth, and so doth *Athanasius*) then upon the *Trent* Creed, that hath as many more Articles as ours hath. The office of the Holy Ghost himself, the Spirit of all comfort, is but to bring those things to remembrance, which Christ taught, and no more.

They are many; too many, for many revolutions of an houre-glassee. Therefore wee proposed at first, That when we should come to this ³⁶⁰ Branch, for the proper celebration of the day, we would only touch some things, which the Holy Ghost had taught of himself, that so we might detect, and detest such things, as some ancient, and some later Heretiques had said of the Holy Ghost. Now those things which the ancient Heretiques have said, are sufficiently gain-said by the ancient Fathers. The Montanists said the Holy Ghost was in Christ, and in the Apostles, but in a farre higher exaltation in *Montanus*, then in either; but *Tertullian* opposed that. *Manes* was more insolent then the *Montanist*, for he avowed himselfe to be the Holy Ghost, and S. *Augustine* overthrew that. *Hierarchas* was more modest then so, and ³⁷⁰ did but say, That *Melchisedech* was the Holy Ghost, and S. *Cyprian* would not indure that. The *Arrians* said the Holy Ghost was but *Creatura Creaturæ*, made by the Son, which Son himselfe was but made in time, and not eternally begotten by the Father; but *Liberius*, and many of the Fathers opposed that; as a whole generall Councell did *Macedonius*, when he refreshed many Errours formerly condemned, concerning the Holy Ghost; and few of these have had any Resurrection, any repulullation, or appeared again in these later daies.

*Spiritus
Sanctus*

But in these later times, two new Heresies have arisen concerning the Holy Ghost.

*Euangelium
Spiritus
Sancti*

³⁹⁰ About foure hundred yeares since, came out that famous infamous Booke in the Roman Church, which they called *Euangelium Spiritus Sancti, The Gospel of the Holy Ghost*; in which, was pretended, That as God the Father had had his time in the government of the Church, in the Law, And God the Son his time, in the Gospel, so the Holy Ghost was to have his time; and his time was to begin within fifty yeares after the publishing of that Gospel, and to last to the end of the world; and therefore it was called *Euangelium aeternum*, The everlasting Gospel. By this Gospel, the Gospel of Christ was absolutely abrogated, and the power of governing the Church, according ⁴⁰⁰ to the Gospel of Christ, utterly evacuated; for, it was therein taught, that onely the literall sense of the Gospel had been committed to them, who had thus long governed in the name of the Church, but the spirituall and mysticall sense was reserved to the Holy Ghost, and that now the Holy Ghost would set that on foot: And so, (which was the principall intention in that plot) they would have brought all Doctrine, and all Discipline, all Government into the Cloyster, into their religious Orders, and overthrown the Hierarchy of the Church, of Bishops, and Priests, and Deacons, and Cathedrall and Collegiate Churches, and brought all into Monasteries. He that first opposed this ⁴¹⁰ Book was *Waldo*, hee that gave the name to that great Body, that great power of Men, who attempted the Reformation of the Church, and were called the *Waldenses*, who were especially defamed, and especially persecuted for this, that they put themselves in the gap, and made themselves a Bank, against this torrent, this inundation, this impetuousnesse, this multiplicity of Fryars, and Monks, that surrounded the world in those times. And when this Book could not be dissembled, and being full of blasphemy against Christ, was necessarily brought into agitation, yet all that was done by them, who had the government of the Church in their hands then, was but this, That ⁴²⁰ this Book, this Gospel of the Holy Ghost should be suppressed and smothered, but without any noyse, or discredit; and the Booke which was writ against it, should be solemnly, publiquely, infamously burnt. And so they kindled a Warre in Heaven, greater then that in the *Revelation*, where *Michael* and his Angels fought against the Dragon,

and his Angels; For, here they brought God the Son into the field, against God the Holy Ghost, and made the Holy Ghost devest, dethrone, disseise, and dispossesse the Sonne of his Government.

Now when they could not advance that Heresie, when they could not bring the Holy Ghost to that greatnesse, when they could not
⁴³⁰ make him King to their purposes, that is, King over Christ, They are come to an Heresie cleane contrary to that Heresie, that is, to imprison the Holy Ghost, And since they could not make him King over Christ himselfe, they have made him a Prisoner, and a slave to Christs Vicar, and shut him up there, *In scrinio pectoris*, (as they call it) in that close imprisonment, in the breast and bosome of one man, that Bishop: And so, the Holy Ghost is no longer a Dove, a Dove in the Ark, a Dove with an Olive-Branch, a Messenger of peace, but now the Holy Ghost is in a Bull, in Buls worse then *Phalaris* his Bull, Buls of Excommunication, Buls of Rebellion, and Deposition, and Assassines of Christian Princes. The Holy Ghost is no longer Omnipresent, as in *Davids* time, (*Whither shall I goe from thy Spirit?*) but he is onely there, whither he shall be sent from Rome in a Cloak-bagge, and upon a Post-horse, as it was often complained in the Councell of Trent. The Holy Ghost is no longer Omniscent, to know all at once, as in *S. Pauls* time, when *the Spirit of God searched all things, yea the deep things of God*, but as a Sea-Captaine receives a Ticket, to be opened when he comes to such a height, and thereby to direct his future course, so the Holy Ghost is appointed to aske the Popes *Nuntio*, his Legate, what he shall declare to be truth. So the
⁴⁴⁰ Holy Ghost was sent into this Kingdome, by *Leo* the tenth, with his Legate, that brought the Bull of Declaration for *Henry* the eights Divorce; but the Holy Ghost might not know of it, that is, not take knowledge of it, not declare it to be a Divorce, till some other conditions were performed by the King, which being never performed, the Holy Ghost remained in the case of a new created Cardinall, *Ore clauso*, he had no voyce; and so the Divorce, though past all debate-ments, and all consents, and all determinations at *Rome*, was no Divorce, because he that sent the Holy Ghost from *Rome*, forbad him to publish and declare it. So that the style of the Court is altered from
⁴⁵⁰ the Apostles time; Then it was, *Visum est Spiritui Sancto, & nobis, It seemed good to the Holy Ghost, and to us;* First to the Holy Ghost,

*Scrinium
pectoris*

Psal. 139.7

1 Cor. 2.10

Acts 15.28

before others; and when it is brought to others, it is to us, to others in the plurall, to many others. But now it is *Visum est mihi, & Spiritui Sancto*, It seemes good unto me, to one man alone; and when it does so, it shall seeme good to the Holy Ghost too. And of these two Hereticall violences to the Holy Ghost, we complaine against that Church, first, that they put the Holy Ghost in a Rebellion against the Son of God, from whom he proceeds; And then, (as for the most part, the end of them, who pretend right to a Kingdome, and cannot prove it, is to lie in Prison) That they have imprisoned the Holy Ghost in one mans breast, and not suffered that winde to breathe where it will, as Christ promised the Holy Ghost should doe: For neither did the Holy Ghost bring any such thing to their remembrance, as though Christ had taught any such Doctrine, neither can they that teach it, come nearer the sin, The unpardonable sin against the Holy Ghost, then thus to make him a supplanter of Christ, or supplanted by Antichrist.

*Charismata
Spiritus*

August.

[Rom. 8.16]

[Joh. 20.22]

2 Cor. 3.5

But we hold you no longer in this ill Aire, blasphemous and irksome contumelies against the Holy Ghost: we promised at first, to ⁴⁷⁰ dismisse you at last, in a perfume, with the breath of the Holy Ghost upon you; and that is, to excite you to a rectified sense, and knowledge, that he offers himselfe unto you, and is received by you. *Facies Dei est, qua nobis innotescit*; That is alwaies the face of God to us, by which God vouchsafes to manifest himselfe to us: So, his Ordinance in the Church, is his face. And *Lux Dei, qua nobis illucescit*, The light of God to us, is that light by which he shines upon us; *Lex Dei, Lux Dei*, his word, in his Church. And then, the Evidence, the Seale, the Witnesse of all, that this face which I see by this light, is directed upon me for my comfort, is, The Testimony of the Holy

⁴⁹⁰ Ghost, when that Spirit beares witnesse with our spirit, that he is in us. And therefore in his blessed Name, and in the participation of his power, I say to you all, *Accipite Spiritum sanctum*, Receive ye the holy Ghost. Not that I can give it you, but I can tell you, that he offers to give himselfe to you all. *Our sufficiency is of God*, says the Apostle; Acknowledge you a sufficiency in us, a sufficient power to be in the Ministry; for, (as the Apostle addes) *He hath made us able Ministers of the New Testament*: Not able onely in faculties and gifts requisite for that function, (those faculties and gifts, whether of nature, or of acquisition, be, in as great measure, in some that have

⁵⁰⁰ not that function) but able, by his powerfull Ordinance, (as it is also added there) to minister, not *the letter*, (not the letter onely) but *The Spirit*, the Spirit of the New Testament, that is, the holy Ghost to you. Therefore as God said to *Moses*, *I will come downe, and talk with thee, and I will take of the Spirit which is upon thee, and put it upon them*, God, in his Spirit does come downe to us in his Ministry, and talke with us, his Ministers at home, that is, assist us in our Meditations, and lucubrations, and preparations, for this service here, and then, here, in this place, he takes of that Spirit from us, and sheds upon you, imparts the gifts of the holy Ghost to you also, and makes ⁵¹⁰ the holy Ghost as much yours, by your hearing, as he made him ours, by our study: Be not deceived by the letter, by the phrase of that place; God does not say there, that he will take of the Spirit from us, and give it you, that is, fill you with it, and leave us without it; but he will take of that Spirit, that is, impart that Spirit so to you, as that by us, and our present Ministry, he will give you that that shall be sufficient for you, to day, and yet call you to us againe in his Ordinance, another day. Learne as much as you can every day, and never thinke that you have learnt so much, as that you have no more need of a Teacher; for though you need no more of that man, (you may be perchance as ⁵²⁰ learned as he) yet you need more of that Ordinance: We give you the holy Ghost then, when we open your eyes to see his offers.

Those words of the Apostle, *Our selves have the first fruits of the Spirit*, S. *Ambrose* interprets so, *Our selves*, we the Ministers of God, *have the first fruits of the Spirit*, the pre-possession, the pre-inhabitation, but not the sole possession, nor sole inhabitation of the Holy Ghost; but we have grace for grace, the Spirit therefore, to shed the Spirit upon you; that *that precious Oyntment*, (the Holy Ghost is this Unction) which was poured upon the *Head*, upon Christ, may run downe, upon *Aarons beard*, and from those gray, and grave, and ⁵³⁰ reverend haire of his Ministers, may also go downe to the *skirts of his garments*, to every one of you, who doe not onely make up the garment, that is, the visible, but the mysticall body it selfe of Christ Jesus. The dew of Hermon descends upon the mountaines of Sion; But the waters that fall upon the mountaines, fall into the valleyes too from thence; The Holy Ghost falleth, through us, upon you also, so, as that you may, so, as that you must finde it in your selves. The Holy Ghost was the first Person, that was declared in the Creation, *The*

Numb. 11.17

Rom. 8.23

Psal. 133.2

Ver. 3

Gen. 1.2

[John 17.3]

1 Cor. 12.3

Acts 6.3

Eph. 1.13

Gal. 5.22

Spirit of God moved upon the face of the waters; that was the first motion. This is eternall life, to know God, and him whom he sent,

⁵⁴⁰ *Christ Jesus. But this you cannot doe, but by him whom they both sent, the Holy Ghost; No man can say, that Jesus is the Lord, but by the Holy Ghost. Iohn Baptist who was to baptize Christ, was filled with the holy Ghost from the wombe. You, who were baptized in Christ, were filled, (in your measure) with the holy Ghost, from that wombe, from the time that the Church conceived you in Baptisme.*

And therefore, as the Twelve said to the multitude, *Looke yee among ye seven men full of the holy Ghost, So we say to the whole Congregation, Looke every man to himselfe, that he be one of the seven, one of that infinite number, which the holy Ghost offers to fall*

⁵⁵⁰ *upon; That as ye were baptized in the holy Ghost, and as your bodies are Temples of the holy Ghost, so your soules may be Priests of the holy Ghost, and you, altogether a lively and reasonable sacrifice to God, in the holy Ghost. That as you have beene sealed with the holy Spirit of promise, you may finde in your selves the performance of that promise, finde the seale of that promise, in your love to the Scriptures; for, (as S. Chrysostome argues usefully) Christ gave the Apostles no Scriptures, but he gave them the holy Ghost in stead of Scriptures; But to us, who are weaker, hee hath given both, The holy Ghost in the Scriptures; and, if we neglect either, we have neither;*

⁵⁶⁰ *If we trust to a private spirit, and call that the holy Ghost, without Scripture, or to the Scriptures without the holy Ghost, that is, without him, there, where he hath promised to be, in his Ordinance, in his Church, we have not the seale of that Promise, the holy Ghost. Finde then that promise in your holy love, and sober studie of the Scriptures, and finde the performance, the fruits thereof in your conversation, and then you have an Autumne better then any worldly Spring, A vintage, a gathering of those blessed fruits, *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodnesse, faith, meekeenesse, temperance;* where (by the way) these are not called severally*

⁵⁷⁰ *the fruits of the Spirit, as though they were so many severall fruits, which might be had one without another, but collectively, all together, they are called the fruit; It is not Love alone, nor Joy alone, no nor Faith alone, that is the fruit of the holy Ghost; Love, but not love alone, but that love, when betweene the holy Ghost and you, you can joy in that love, and not repent it; Joy, but not joy alone, but that*

joy, when betweene the holy Ghost and you, you can finde peace in that joy, that you be not the sadder after, for having beene so merry before, this, these, these and all the rest together are the fruit of the holy Ghost; and therefore labour to have them all, or you lacke all.

580 And then lastly, as we pursuing Gods Ordinance, have beene able to say to you *Accipite Spiritum sanctum*, Behold the holy Ghost in your selves, behold he appeared to you, when he moved you to come hither, behold he appeared to you, as often as he hath opened the window of the Arke, your hearts, to take in this Dove, this houre, so we may say unto you, as we say in the Schoole, There is an infusion of the holy Ghost; liquor is infused into a vessell, if that vessell hold it, though it doe but cover the bottome and no more: The holy Ghost is infused into you, if he have made any entry, if he cover any part, if he have taken hold of any corrupt affection. There is also a diffusion 590 of the holy Ghost; Liquor is diffused into a vessell, when it fils all the parts of the vessell, and leaves no emptinesse, no driness: The holy Ghost is diffused into you, if he overspread you, and possesse you all, and rectifie all your perversnesses. But then, in the Schoole, we have also an effusion of the holy Ghost; And liquor is effused then, when it so fils the vessell, as that that overflowes, to the benefit of them, who will participate thereof. Receive therefore the holy Ghost, so, as that the holy Ghost may overflow, flow from your example, to the edification of others; That you may go home, and say to your children, receive ye the holy Ghost, in the Spirit of contentment, and 600 acquiescence, and thankfulness to God, and me, in that portion that I can leave you, And say to your servants, receive ye the holy Ghost, in the spirit of obedience, and fidelity, And say to your neighbours, receive ye the holy Ghost, in the spirit of peace and quietnesse, And say to your Creditors, receive ye the holy Ghost in the spirit of patience, and tendernes, and compassion, and forbearing, And to your debtors, receive ye the holy Ghost in the spirit of industry, and labour in your calling. You see, Preaching it selfe, even the Preaching of Christ himselfe, had beene lost, if the holy Ghost had not brought all those things to their remembrance. And if the holy Ghost do bring 610 these things, which we preach to your remembrance, you are also made fishers of men, and Apostles, and (as the Prophet speaks) *Salvatores mundi*, men that assist the salvation of the world, by the best way of preaching, an exemplar life, and holy conversation. *Amen.*

Number 12.

*A Sermon preached in Saint Pauls in
the Evening, November 23, 1628.*

PROV. 14.31. *HE THAT OPPRESSETH THE
POORE, REPROCHETH HIS MAKER, BUT HE
THAT HONOURETH HIM, HATH MERCY ON
THE POORE.*

Part of the first Lesson, for that Evening Prayer.

THESE ARE such words, as if we were to consider the *words only*, might make a *Grammar Lecture*, and a *Logick Lecture*, and a *Rhetorick* and *Ethicke*, a *Philosophy Lecture* too; And of these foure Elements might a better Sermon then you are like to heare now, be well made. Indeed they are words of a large, of an extensive comprehension. And because *all the words* of the *Word of God*, are, in a great measure, so, that invites me to stop a little, as upon a short first part before the rest, or as upon a *long entrie* into the rest, to consider, not onely the *powerfulness* of the matter, but the *sweetnesse*
¹⁰ and *elegancy* of *the words* of the *Word of God* in generall, before I descend to the particular words of this Text, *He that oppresseth the poore, &c.*

Deut. 3.24

We may justly accommodate those words of *Moses*, to God the Father, *What God is there in Heaven, or in Earth, that can doe according to thy workes?* And those words of *Jeremie*, to God the Sonne, *Behold, and see, if there be any sorrow, like unto my sorrow;* And those to the Holy Ghost which are in *Esay, Loquimini ad Cor, speake to the heart, speake comfortably to my People,* And those of Saint

Lam. 1.12

[Isa. 40.2]

Apoc. 14.2

10.3

Psal. 12.6

Psal. 119.140

103

Prov. 16.24

Gen. 49.21

Deut. 32.1

John too, *A voyce of Thunder*, and after, *A voyce of seaven Thunders*
 20 *talking with me*: for, who can doe, like the *Father*, who can *suffer*
 like the *Sonne*, who can *speake* like the *Holy Ghost*? *Eloquia Domini*,
eloquia casta, saith *David*, *The words of the Lord are chaste words*,
sincere, pure words, no drosse, no profanenesse, no such allay mingled
 with them; for, as it followeth there, *They are as silver tried and puri-
 fied seaven times in the fire*. They are as *that silver*, that is so tried,
 and they are as *that fire* that trieth it. It is *Castum*, a *Pure Word* in it
 self, and then it is *powerfull* upon the *Hearer* too; *Ignitum Eloquium
 tuum vehementer*, saith he, *Thy word hath the vehement operation
 of fire*; and *therefore, thy servant loveth it well*, as it followeth there;
 30 Therefore, because it *pierces*; But therefore especially, because it car-
 rieth a *sweetnesse* with it. For, the *sting of the Serpent* pierces, and
 the *toote of the Viper* pierces, but they carry *venenosam salivam*,
 a venomous and mischievous liquor with them. But *Dulcia faucibus
 super Mel*, *Thy words are sweeter to my mouth, then Hony*; then
Hony it selfe. For, *verba composita*, saith *Solomon*, chosen words,
studied, premeditated words, *pleasing words*, (so we translate it) are
as a Hony-combe. Now, in the *Hony-combe*, the *Hony* is collected
 and gathered, and dispensed, and distributed from the *Hony-combe*,
 And of this *Hony-combe* is wax, wax apt for *sealing*, derived too. The
 40 distribution of this *Hony* to the Congregation, The sealing of this
Hony to the Conscience, is in the *outward Ordinance of God*, and
 in the labour of the *Minister*, and his conscientable fitting of himselfe
 for so great a service. But the *Hony-Combe* is not the *Hony*, The
 gifts of the man, is not the *Holy Ghost*. *Jacob* laid this blessing upon
 his sonne *Naphtali*, *Dabit Eloquia pulchritudinis*; That he should
 be a well-spoken, and a perswasive man. For, of a defect in this kinde,
Moses complained, and so did *Esay*, and *Jeremie* did so too, when
 they were to be employed in Gods service, *Moses* that he was of *un-
 circumcised*, *Esay* that he was of *unclean* lips, and *Jeremie* that he was
 50 a *Childe*, and could not speak; and therefore this was a Blessing upon
Naphtali, that hee should bee a well-spoken, and a perswasive man.
 For so, *Moses*, after God had farther inabled him, saith, *Give eare,
 O yee Heavens, and I will speake; Heare O Earth, the words of my
 mouth, My mouth*, saith *Moses*; The Minister of God, that cometh
 with convenient gifts, and due preparation, may speak such things,

as Earth, and Heaven it selfe may be content to heare. For, when Saint Paul saith, *That to the Principalities, and Powers in Heavenly places, the manifold wisdome of God, is made known by the Church, that is, by the Ministry, and Service of the Church, and by that*

60 *which is done here, wee may congruously and piously beleeve, that even those Principalities and Powers in Heavenly places, The Angels of Heaven doe heare our Sermons, and hearken how the glory of God is communicated, and accepted, and propagated through the Congregation; and as they rejoice at the conversion of a Sinner, so rejoice also at the means of their Conversion, the powerfull, and the congruous preaching of the Word of God. And therefore, let no man, though an Angell of the Church, though an Archangell of the Church, Bishop or Archbishop, refuse to heare a man of inferiour place, or inferiour parts to himself; neither let any man be discour-*

70 *aged by the fewnesse or meanness of his Hearers: For, as the Apostle saith, with relation to Abraham, Entertain strangers, for thereby some have entertained Angels unawares, so, preach to all, and that seat that thou thinkest empty, may have Angels in it: To them is the manifold Wisedome of God made knowne by the Church, and Angels are here; here, for the augmentation of their owne Joy, in their fresh knowledge of the propagation of the Kingdome of God, in this Congregation, and they are here, for their Accusation that are not here, but frivolously and causelessly absent, or negligently, absently present, if they be here. Therefore Moses might say, Give eare O yee*

80 *Heavens, though it bee but I, that speake; And hee might add, as he doth there, My Doctrine shall droppe as the rain, and my speech shall distill as the dew. And why? Because I will publish the Name of the Lord, saith Moses there; because I will deliver the Messages of my God to his People.*

What though you doe, must this be ascribed unto you? no, Moses claimeth not that; for when hee had said, *Give eare, O yee Heavens, (let no man thinke himselfe too high, or too wise to heare me) and called it his Doctrine, and his speech, because he published the Name of the Lord, yet he transferreth all upon God himselfe, He establisheth their attentions with that Ascribe yee Greatnesse unto our God.* It becommeth me to make my selfe as acceptable a messenger as I can, and to infuse the Word of God into you, as powerfully as

Eph. 3.10

[Luke 15.10]

Heb. 13.2

I can, but all that I can doe, is but a small matter, the greatnesse of the worke lieth in your Application, and that must proceed from the Word of God it selfe, quickned by his Spirit, and therefore *Ascribe all Greatnesse unto our God*, for that is the Hony, whatsoeuer, or whosoever be the Hony-combe. Truely, when I reade a Sermon of *Chrysostome*, or of *Chrysologus*, or of *Ambrose*, Men, who carry in the very signification of their *Names*, and in their *Histories*, the ¹⁰⁰ tributes of *Hony-mouthed* and *Golden-mouthed Men*, I finde my selfe oftentimes, more affected, with the very Citation, and Application of *some sentence of Scripture*, in the middest or end of one of their Sermons, then with any witty, or forcible passage of their owne. And that is it, which Saint *Hierome* doth especially magnifie in Saint *Paul*. After he had said, *Quotiescumque lego, non verba mihi videor, sed tonitrua audire*, wheresoever I open Saint Pauls Epistles, it is not a word or a sentence, but a *clappe of Thunder*, that flieth out; he addeth moreover, *Legatis*, doe but use your selves to the reading of Saint Pauls Epistles, *Videbitis, in testimoniiis quæ sumit, ex veteri* ¹¹⁰ *Testamento, quām Artifex sit, quām prudens*, you will easily see how artificially, how dexterously, how cunningly, and how discreetly he makes his use of those places which he citeth out of the Old Testament; *Videntur verba Innocentis, & rusticani*; you would take them, saith hee, sometimes for words of some plain Country-man, (as some of the Prophets were no other;) But before Saint *Paul* have done with those words, *Fulmina sunt, & capiunt omne quod tangunt*, hee maketh you see, that they are flashes of lightning, and that they possesse, and melt, affect and dissolve every soul they touch. And hence it is, Beloved, that I return so often at home in my private ¹²⁰ *Meditations*, that I present so often to Gods People in these Exercises, this Consideration, *That there are not so exquisite, so elegant Bookes in the World, as the Scriptures*; neither is any one place a more pregnant example thereof, for the purity and *elegancy*, for the force and *power*, for the largenesse and *extention* of the words, then these which the Holy Ghost hath taken in this Text, *Hee that oppresseth the poore, reproaches his Maker, &c.* And so we passe from this first Consideration, The power and Elegancy of the whole word of God, in *generall*, to the same consideration in these *particular words*.

The Matter, which in the generall is but this, *That the poore must*

Divisio

¹³⁰ bee relieved, being a Doctrine obvious to all; The Manner wil rather be our object, at this time: How the Holy Ghost, by *Solomons* hand, hath enwrapped this Doctrine, in these words, How the *Omission* of this Duty is *aggravated*, how the *performance* thereof is *celebrated* in this Text, and in the force and elegancies thereof. Mans *perverenesse* hath changed Gods method; God made man good, but in a *possibility* of being ill; Now, God findes man ill, but in a possibility of being good. When man was good, and enabled to continue so, God began with him, with *affirmative Commandements*; Commandements that implied liberty and Soveraignty; such as that,

[Gen. 1.28]

¹⁴⁰ *Subjicite & Dominamini*, Subdue the Creature, and rule over the Creature; and he comes not till after, to *Negative*, to *Prohibitive Commandments*, Commandments that imply infirmity, and servility; such as this, *Of this Tree thou shalt not eate*, upon thy life; this life, and the next, thou shalt not. But now, because God findes man ill, and prone to bee worse, God is faine to change his method, and to begin, and stop him at *first* with *negative*, and *prohibitive Commandments*. So he does in the thirty fourth Psalm, ver. 14. (which is also again repeated) first, *Depart from evill*, and then, *Doe good*. For man brings with him something into the world now, to

[Gen. 2.17]

¹⁵⁰ *forget*, and to unlearn, before he can take out any *new lesson*: Man is so farre from being good of himselfe, as that he must forget himselfe, devest himselfe, forsake himselfe, before he can be capable of any good. And such is the method of our Text; Because God sees a naturall declination in man, to abuse his power, to the oppression of inferiours, hee begins with that Prohibition, *Oppresse not the poore*; And then when he hath brought them to that moderation, and that temper, then he carries them farther towards perfection, to an honouring of God in shewing mercy to the poor.

In which method, so disposed into two parts, the *fault* first, and ¹⁶⁰ then the *duty*, we shall proceed by these steps; First, in the first, we shall consider the *fault* it self, *Oppression*; which, in generall, is an unjust damnifying of others. And secondly, the specification of the *Persons*, the *Poore*; for others, our *Superiours*, we may unjustly damnifie too; but that is a fault of another nature; I should rather call it *envy*, or *emulation*, or *ambition*, or *supplantation*, then oppression; and therefore that second branch will fairly admit a little dis-

quisition, a short comparison of those two kindes of sinnes, *Whether emulation of superiours, or oppression of inferiours, bee in the nature, and roote thereof, the greater sinne.* In which latter sinne, which is
¹⁷⁰ properly the sinne of our Text, that is, *oppression* of the poore, we shall see, (in a third branch) the *iniquity*, and *hainousnesse* thereof aggravated in this, that it is said to bee a *Reproach*, a *Contumely*; and Contumely, and Reproach, against whomsoever it bee bent, hath always a venomous, and a mischievous Nature. But much more here, where it is bent against God himselfe; and *against God* in that supreme, and primary notion, *as a Creator*, as a Maker, *He reproaches the Maker*; But then *whose Maker?* If I should say I cannot tell, the words themselves, and the construction thereof, in the variety of the Hebrew Grammars, would justifie mine ignorance, for they will not
¹⁸⁰ admit it to bee easily determined, whether it bee *Factorem ejus*, or *Factorem suum*, whether he that oppresses the poore, be said to reproach his *Maker* that is made poore, or his own *Maker*: And therefore we shall make our use of both; for both meet to aggravate the fault; If I oppresse the poore, I reproach him that made *that poore man*, and made *that man poore*, and I reproach him that made *me*. And in these circumstances, The fault, *Oppression*; the specification of the Persons, the *Poore*; the Probleme, the *Comparison* of the two sinnes; the *Aggravation*, as it is a *Reproach*, a reproach *against God*, and God *as a Creator*, as *his Creator*, as *my Creator*, wee shall determine that first part. And when in our order thus proposed, wee shall come to our second Part, which is the recommendation, and celebration of the *Duty* it selfe, *To honour God*, by *shewing mercy to the poore*, wee shall first consider the *persons*, the *poore*; and then the *act*, to *shew mercy to the poore*; and lastly the *effect*, and benefit thereof; for, as the omission of the duty was aggravated with that, that it was a *reproaching* of God, the performance thereof is exalted by this, *That it is an honouring of God*. After all which we shall conclude all, with the consideration of that which is indeed the poorest of all, the sickest and sorest, and saddest, the feeblest and faintest,
¹⁹⁰ the wretchedest, and miserablest thing in the world, *your owne souls*; and lead you to see, how you do reproach God in oppressing, how you might honour God in shewing mercy to those poore *souls of yours*. And this will be the *compasse*, in which I shall lead your de-

votions for this houre; this will be the *circle*, which from this center, *reliefe of the poore*, (which is the summe, and resultance of the Text) and by these poles, the hainousnesse of the fault, the happinesse of the duty, I shall designe unto you.

1 Part

We proposed at first, to consider our two parts, the *fault*, and the *duty*, in the elegancy of the words chosen by the holy Ghost here, ²¹⁰ according to their *origination*, and *extraction*, in the nature of the words, and their *latitude* and *extension*, in their use, in other places of Scripture. That we shall do; and in that way, our first word is *oppression*; *Gnashak* in the Originall; and *Gnashak*, as it does often-times signifie *vim*, *violence*, and force, so does it often signifie *dolum*, *deceit* and *fraud* also: so that *violence* and *deceit* concurre in this oppression. And more then they. For *Solomon* does not depart from that which he meanes, when he sayes here, *He that oppresses the poore, reproaches his Maker*, when he sayes in *another* place, *He that mocks the poore, reproaches his Maker*. So that now these three, ²²⁰ *violence*, and *deceit*, and *scorne* are the elements, the ingredients that make up this oppression. There is not a more *brutish* thing then violence; amongst beasts all goes by force. There is not a more *devillish* thing then deceit; the Serpent destroyed us all by that. But man hath raised a degree of oppression, beyond beasts, and their violence, and beyond the devill, and his falsehood, that is, *scorn*. For, though the devill oppresse man, and hate man, he does *not scorne man*; he findes man a considerable enemy. For when he hath throwne a man into the world, oppressed with *originall* sinne, that man is not therefore his; the *Sacrament of Baptisme* frustrates him of *that* Title. When he ²³⁰ hath oppressed him in the world, by *actuall and habituall* sinnes, that man is not therefore his, for a worthy receiving of *the body and blood* of Christ Jesus frustrates him of *that* Title. And how weake soever man be in himselfe, yet, in *Christo omnia possumus*, There is one man (and in that one man are all men, that is, all mankinde, enwrapped) who lyes open to the Serpent onely in *his heele*, and the Serpent to him, in his head; and in him, *Omnia possumus*, in Christ, the weakest man can do any thing. The Devill could oppresse *Job* with *violence*; fire, and sword, and ruine upon his goods, and cattell, and servants, and children, and himself too. The Devill could op-²⁴⁰ presse him with *deceit*, corrupt the wife of his bosome, to tempt him

[Philippians
4.13]

[Gen. 3.15]

to desperation; but he never came to *scorne Job*; for he saw *Job* did not serve God for nought; *Job* had *good wages*, and God had hedged him, enclosed him, for himself. *Scorne* is an affection, that implies such a heighth above another, as cannot be justified in any but *God* himself. Man can oppresse by deceit; *The Kings of the earth take counsell together*; they study how to circumvent; and man can oppresse with violence; there they *break bands asunder*, and *cast away cords*; they will be bound by no lawes. But then, it is onely God, who there *laughs them to scorne*, and *hath them in derision*. Now here,
²⁵⁰ the oppressor practises the *beasts* part, he comes to violence, and the *Devils* part, he comes to deceit, and he usurps upon *Gods part*, he comes to that heighth, as to think he may scorn and contemne. And whom? for that is our next consideration; he oppresseth the poore, he treads down the poore; him that was *dust* before, he treads into *dirt*, macerated with his own sweat, his own tears, his own blood. He oppresses him with *deceit*; the credulous and confident wretch, who, because he is harmlesse in himself, is fearlesse of others, he betrays, he circumvents. And he oppresses with *scorne*; him whom poverty hath made the subject of pity and of prayers, he makes the
²⁶⁰ anvile of scorne and of jeasts. For, so far, our first word, *Gnashak*, carries his signification and our meditation, he oppresses by *violence*, by *deceit*, by *scorne*, *brutishly*, *devillishly*, and more, (which is the *qualification* of the fault, and was our first consideration) and all this upon the poore, (which is the specification of the persons, and is our second.)

You see who this oppressor is, and how you may know him; you have his markes; *Violence, deceit, scorne*. But who is this *poor man*, and how shall you know him? How shall you know, whether he that askes be truly poor or no? Truly, beloved, there is scarce any one
²⁷⁰ thing, in which our ignorance is more excusable then in this, *To know whether he to whom we give, be truly poor, or no:* In no case is our inconsideration more pardonable, then in this. God will never examine me very strictly, why I was no stricter in examining that mans condition to whom I gave mine almes. If I give to one that is poor in my sight, I shall finde that almes upon Gods score, amongst them, who were poor in Gods sight: And my mistaking the man, shall never make God mistake my meaning. Where I finde undeniable,

Psal. 2.2

Pauper

[Mat. 15.26]
Apoc. 22.15

Deut. 15.4

22.16

unresistible evidence to the contrary, when I see a man able in his *limbes* live in continuall *idlenesse*, when I see a man poore in his ²⁸⁰ meanes, and oppressed with his charge, spend in continuall *drunkennesse*, in this case, I were the oppressor of the poor, if I should give to that man, for this were *to give the childrens bread to dogs*. And that is not a name too bad for them; for, *foris Canes*, they are dogs that are without, that is, *without the Church*: And how few of these, who make beggery an occupation from their infancy, were ever within Church, how few of them ever *Christned*, or ever *maried*? *Foris Canes*, they are dogs, that are without; and the *Childrens bread must not be given to Dogs*. But to pursue our first intention, and so to finde out these poor in the origination of the words chosen by the ²⁹⁰ holy Ghost here, we have in this text *two words* for the poor. One is *Ebion*; and *Ebion* is a begger. It was the name given to one of those *first heretiques* who occasioned the writing of St. *Johns Gospell*; he was called *Ebion*. So that it may well be imagined, that those *first Heretiques* were *Mendicants*: Men that professed begging, and lived upon the labours, and sweat of other men. For the *Ebionit* is a begger; not onely he that needs, but he *that declares his need*, that askes, that craves, that begs: for, the root of *Ebion* is *Ahab*; which is not onely *to desire*, but *to declare* that desire, to aske, to crave, to beg. Now, this poor man must be relieved. The charity that God required in ³⁰⁰ *Israel*, was, that no man should be put to this necessity, but provided for otherwise; *There shall be no begger amongst you*; for, there is our very word, no *Ebionite*; that is, no poor man shall be put to beg. But yet in the Prophet *Jeremy*, that man is well spoken of, that *did good even to the Ebionit*, to the begger; he that is brought to a necessity of asking, must be relieved. Not that we are not bound to give, till another aske, or never to open our hand, till another open his mouth; for, as Saint *John* did, in the beginning of the Revelation, a *man may see a sound*, see a voice. A sad aspect, a pale look, a hollow cheek, a bloudlesse lip, a sonke eye, a trembling hand, speake so lowd, ³¹⁰ as that if I will not heare them from him, God will heare them against me. In many cases, and with many persons, it is a greater anguish to aske, then to want; and easier to starve, then to beg; therefore I must hearken after another voice, and with another organ; I must *hearken with mine eye*. Many times I may see *need* speake, when the *needy*

man says nothing, and *his case* may cry aloud, when he is silent. Therefore I must lay mine eare to the ground, and hearken after them that lie in the dust, and enquire after the distresses of such men; for this is an imitation of Gods *preventing grace*, that grace, then which we can conceive no higher thing in God himselfe, (*that God*
³²⁰ *should be found of them, that seek him not*) if I believe that man, that was ashamed to tell me he wanted. The *Ebionit*, the begger, but not he only, must be relieved: for our word, in this part of the text, is not *Ebion*, but a word derived from *Dalal*; and *Dalal*, in this word, signifies *Exhaustum, attenuatum*, a man whose *former estate* is exhausted, and gone, or whose *present labours* doe not prosper, but that God, for ends best known to himselfe, exercises him with continual poverty; the word signifies also a man enfeebled, and *decrepit with age*; and more then that, the word signifies *sicknesse* too: for this very word we have in *Hezekiahs* mouth, *The Lord will cut me off with sicknesse*. So that now you have the specification of the person, who is the poor man, that is most properly the object of your charity, he whose *former estate* is wasted, and not by his *vices*, but by the hand of God, He whose *present industry* does not prosper, He who is overtaken with *Age*, and so the lesse able to repaire his wants, and in his age, afflicted with *sicknesse*, and so the lesse able to *indure* his wants. And this poor man, this *labouring* man, this *decayed* man, this *aged* man, this *sickly* man, this oppressor in our text pursues, and pursues with *violence*, with *deceit*, with *scorne*. And so have you the qualification of the fault, (which was our first) and the specification of the
³³⁰ persons, which was our second consideration.

But before we depart from this branch, I remember, I asked leave at first, only to stirre this consideration, only to propound this Probleme, only to aske this question, *whether Envy, and Emulation, and supplantation of Superiors, or this oppression, and conculcation of Inferiors in this kinde, were in the nature, and root thereof, the greater sinne*; and surely the sentence, and the Judgement will be against this oppressor of the poor. For, *Envy*, conceived against a man in place, hath evermore some *emulation* of those gifts, which enable a man for that place. Whosoever labours to supplant another, that he
³⁴⁰ may succeed, will in some measure endeavour to be fit for that succession. So that, though it be but a *squint-eye*, and not a direct look,

Essay 38.12

Problema

yet some eye, some aspect, the envious man hath upon *virtue*. Besides, he that envies a higher person, he does not practise (as the Poet says) *sine talione*; He dealeſ with a man that can be at full even with him, and can deale as ill with him. But he that oppresses the poor, digs in a dunghill for wormes; And he departs from that posture, which God, in nature gave him, that is, *erect*, to look upward; for his eye is always down, upon them, *that lie in the dust*, under his feet. Certainly, he that seares up himselfe, and makes himselfe insensible of

³⁶⁰ the cries, and curses of the poor here in this world, does but prepare himselfe for the *howlings*, and *gnashings* of teeth, in the world to come. It is the Serpents taste, the Serpents diet, *Dust shalt thou eat all the days of thy life*; and he feeds but on dust, that oppresses the poor. And as there is evidently, more *inhumanity*, more violation of *nature*, in this oppression, then in emulation, so may there well seem to be more *impiety*, and more violation of *God* himselfe, by that word, which the holy Ghost chooses in the next place, which is *Reproach*, *He that oppresses the poor, reproaches his Maker*.

Reproach

This word, which we translate to *Reproach*, *Theodotion* translates ³⁷⁰ to *Blaspheme*: And blasphemy is an odious thing, even towards men.

Act. 6.11

For, *men* may be blasphemed. The servant of God, *Moses*, is blasphemed, as well as God: And *Goliah blasphemed the Israel of God*, as well as the God of *Israel*; and, for the most part, where we read Reviling, the word is Blaspheming. Our word here, (that we may still pursue our first way, a reverent consideration of the elegancy of the Scriptures, in the origination of the words) is *Charak*; and this word *Job* uses, as it is used in our text, for reproach, *My heart shall not reproach me, so long as I live*. And this, this reproaching of the heart is, in many cases, a Blaspheming, and a strange one, a *self-*

27.6

³⁸⁰ *blaspheming*. When I have had, by the goodnesse of Gods Spirit, a true *sense* of my sinnes, a true remorse, and *repentance* of those sinnes, true *Absolution* from those sinnes, true *seales of reconciliation* after those sinnes, true diligence, and preclusion of occasions of *relapsing* into those sinnes, still to suspect my state in Gods favour, and my full redintegration with him, still to deny my selfe that peace, which his Spirit, by these meanes, offers me, still to call my repentance imperfect, and the *Sacramentall scales ineffectuall*, still to accuse my selfe of sinnes, thus devested, thus repented, this is to reproach, this

[Gen. 3.14]

is to blaspheme mine owne soule. If I will say with *Job*, *My heart* ³⁹⁰ *shall reproach me of nothing*, this is not, that I will accuse my selfe of no sinne, or say, the elect of God cannot sinne, no, nor that *God sees not* the sinnes of the elect, nor that *God is not affected*, or angry with those sinnes, and those sinners, as long as they remaine unrepented, but after I have accused my selfe of those sinnes, and brought them into Judgement, by way of *Confession*, and received my pardon under seale, in the *Sacrament*, and pleaded that pardon, to the Church, by a subsequent *amendment of life*, then *I reproach my selfe of nothing*, for this were a self-blASPHEMING, and a reproaching of mine owne soule. Now, the word of our text, in the root ⁴⁰⁰ thereof, *Charak*, is *manifestare, prostituere*; It is to publish the *fault*, or to prostitute the *fame* of any man, *extrajudicially*, not in a right forme of Judgement, and amongst those men, who are not to be his Judges. So to fill *itching eares* with rumours, and whisperings, so to minister matter and fuell to *fiery tongues*, so to lay imputations, and aspersions upon men, though that which we say, of those men, be true, is a *libelling*, is a calumny, is a blaspheming and a reproach, in the word of this text: for it is *manifestare, prositituere*, to publish a mans faults, and to prostitute a mans fame, there, where his faults can receive *no remedy*, if they be *true*, nor his *fame Reparation*, if ⁴¹⁰ they be *false*. It is properly, to speake ill of a man, and not before a competent Judge. And in such a sense, a man may reproach God himselfe.

But is there then a Judge between God and man? *Shall not the Judge of all the earth doe right?* is *Abrahams* question; but there, that Judge of all the earth, is God himself. But is there a Judge of heaven too? A Judge between God and man, for Gods proceeding there? There is. The *Scripture* is a Judge, by which God himself will be tryed. As the Law is our Judge, and the Judge does but declare what is Law, so the *Scripture* is our Judge, and God proceeds with ⁴²⁰ us according to those promises and Judgements, which he hath laid down in the *Scripture*. When God says in *Esay*, *Judge betweene me and my Vineyard*, certainly, God means that there is something extant, some contract, some covenant, something that hath the nature of a Law, some visible, some legible thing, to judge by. And Christ tels us what that is; *Search the Scriptures*, says hee; for, by them wee

Deus
Gen. 18.25

Esay 5.3

[Joh. 5.39]

must bee tryed for our lives. So then, if I come to thinke that God will call me in question for my life, for my eternall life, by any way that hath not the Nature of a *Law*, (And, by the way, it is of the Nature and Essence of a Law, before it come to bind, that it be *published*) if I think that God will condemn me, by any *unrevealed will*, any *reserved purpose in himself*, this is to reproach God, in the word of this Text, for it is *prostituere*, to prostitute, to exhibit God, otherwise then he hath exhibited himself, and to charge God with a proceeding upon secret and *unrevealed purposes*, and not rest in his *Scriptures*. God will try us at last, God himself will be tryed all the way, by his *Scriptures*; And to charge God with the damnation of men, otherwise then by his *Tantummodo Crede*, I have commanded thee to beleeve, and thou hast not done that, And by his *Fac hoc & vives*, I have commanded thee to live well, and thou hast not done that, which are conditions evidently laid downe in the *Scriptures*, and not grounded upon any *secret purpose*, is a reproaching of God, in the word of this Text.

Factorem

This, this Oppressor of the poor is said to doe here; He *reproaches the Maker*; God, in that notion, as he is the Creator. Now this is the clearest notion, and fastest apprehension, and first handle that God puts out to man, to lay hold upon him by, as hee is *The Creator*. For though God did *elect* mee, before hee did actually create mee, yet God did not *mean* to elect mee, before hee meant to create mee; when his purpose was upon me, to elect me, surely his purpose had passed upon me, to create mee; for when he elected me, *I was I*. So that this is our first notion of God towards us, as he is The Creator. The *School* will receive a pregnant child from his parents, and work upon him; The *University* will receive a grounded Scholar from the *School*, and work upon him; The *State*, or the *Church*, will receive a qualified person from the *University*, and worke by him. But still the *State*, and the *Church*, and the *University*, and the first *School* it self, had something to work upon; But God, in the Creation, had nothing at all: He called us when we were not, as though we had been. Now, here in this world, *we make our selves*; that is, we make one another: *Kings* make *Judges*, and *Judges* make *Officers*: *Bishops* make *Parsons*, and *Parsons* make *Curats*: But when wee consider our Creation, *It is he that hath made us, and not we our selves*; we did not onely not doe

[Psa. 100.3]

any thing, but we could not doe so much as *wish* any thing to be done, towards our Creation, till wee were created. In the *Application* of that great worke, The Redemption of mankinde, that is, in the conversion of a sinner, and the first act of that conversion, though the grace of God work all, yet there is *a faculty* in man, a *will* in man, which is in no creature but man, for that grace of God to worke upon; But in the Creation there was nothing at all. I honour my Physician,

⁴⁷⁰ upon the reasons that the Wise man assignes; because he assists my *health*, and my *well-beeing*; But I honour not my Physician with the same honour as my Father, who gave me my very *Beeing*. I honour my God in all those notions, in which he hath vouchsafed to manifest himselfe to me; Every particular blessing of his is a Remembrancer; but my Creation is a holy wonder, and a mysterious amazement. And therefore, as *David*, the Father, wraps up all stubborn ignorance of God, in that, *The fool hath said in his heart, there is no God*; so *Solomon*, the Son, wraps up all knowledge of God in that, *Remember thy Creator*; still contemplate God in that notion, as he made thee of

[Psa. 14.1]

⁴⁸⁰ nothing, for, upon that, all his other additions depend. And when thou comest to any *post-Creations*, any after-makings in this world, to be made *rich*, made *wise*, made *great*, *Praise thou the Lord, blesse him, and magnifie him for ever*, for those *Additions*, and blesse him for having made thee *capable* of those Additions, by something conferred upon thee before, That he gave thee a *patrimony* from thy parents, and thine *industry* working upon that, made thee rich; That he raised thee to Riches, and the Eye of the State looking upon that, made thee *Honourable*; But still return to thy first making, thy Creation, as thou wast made of nothing, *nothing*; so low, as that not sin

Eccles. 12.1

⁴⁹⁰ it self, not sin against the holy Ghost himselfe can cast thee so low again; nothing can make thee nothing; nothing that thou canst *doe* here, nothing that thou canst suffer hereafter, can reduce thee to nothing. And in this notion, this supreme, and Majesticall notion, does this oppressor of the poor reproach God; He reproaches the Maker. But then, whose Maker? for that is also another branch, another Disquisition.

Here we accept willingly, and entertain usefully their doubt, that will not resolve, whether our *Gnoshehu* in the Text, be *Factorem Ejus*, or *Factorem Suum*; whether this oppressor of the poor be said

Ejus

⁵⁰⁰ here to reproach his Maker, that is made poor, or his own Maker. Let them enjoy their doubt; Be it either; Be it both. First, let it be *the poor Mans Maker*, And then, does this oppressor consider, that it is God that hath made that poor man, or that hath made that man poor, and will he oppresse him then? If a man of those times, had heard a *song of Nero's* making, and had been told that it was his, (as that Emperour delighted in compositions of that kind), he would not, he durst not have said, that it was a harsh, an untunable song. If a man saw a *Clock* or a *Picture* of his *Princes making*, (as some Princes have delighted themselves with such manufactures) hee would not, he ⁵¹⁰ durst not say, it was a disorderly Clock, or a disproportioned picture. Wise Fathers have foolish children, and beautifull, deformed; yet we doe not oppresse, nor despise those children, if we loved their parents; nor will we any poor man, if we truly love that God, that made him poor; And, if his poverty be not of Gods making, but of the Devils, induced by his riot and wastfulnessse, howsoever the *poverty* may be the *Devils*, still the *Man* is of *Gods* making.

Suum

Probris afficit factorem ejus, He reproaches Him that made that man poore, and *Probris afficit factorem suum*, Hee reproaches that God who made him rich, his owne Maker. Now, doth he consider, ⁵²⁰ that the Devill hath super-induced a *half-lycanthropy* upon him, The Devill hath made him half a *wolfe*, so much a wolfe as that he would tear all that fall into his power, And half a *spider*, so much a spider, as that hee would entangle all that come near him, And half a *Viper*, so much a Viper, as that he would envenome all that any way provoke him. Does hee consider that the Devill hath made him half a wolfe, halfe a spider, half a viper, and doth hee not consider that that God that is his Maker, could have made him a *whole Wolfe*, a whole Spider, a whole Viper, and left him in that rank of ignoble, and contemptible, and mischievous creatures? Does he not consider, that ⁵³⁰ that God that made him richer then others, can make him a prey to others, and raise up enemies, that shall bring him to confusion, though he had no other crimes, Therefore, because he is so rich? God can make his very riches the occasion of his ruine here, and the occasion of his everlasting ruine hereafter, by making those *riches snares* and occasions of sin. God who hath made him, could have left him *unmade*; or made him what he would; and he reproaches God, as

though God could have done nothing lesse for him, then he hath done, nor could not undo him now. But, before we depart from this branch, consider we wherein this offender, this oppressor, sins so very ⁵⁴⁰ ha-
nously, as to deserve so high an increpation, as to be said to *Reproach*, and to *Reproach God*, and God in that suprem Notion, *A Maker, His Maker*, and his *own Maker*. If his fault be but neglecting or oppressing a poor man, why should it deserve all this? In all these respects.

First, The poor are immediately in Gods *protection*. Rich and poore are in Gods administration, in his government, in his providence; But the poor are immediately in his protection. *Tibi derelictus est pauper*, says *David*, The poor commits himself unto thee. They are *Orphans, Wards*, delivered over to his tuition, to his protection. Princes have a care of all their Allies, but a more especiall care of ⁵⁵⁰ those that are in their protection. And the poor are such; And therefore God [is] more sensible in their behalfe. And so, hee that oppresses the poor, Reproaches God, God in his *Orphans*.

Again, rich and poor are Images, Pictures of God; but, (as *Clement of Alexandria* says wittily and strongly) The poor is *Nuda Imago*, a naked picture of God, a picture without any drapery, any clothes about it. And it is much a harder thing, and there is much more art showed in making a *naked picture*, then in all the rich attire that can be put upon it. And howsoever the rich man, that is invested in Power, and Greatnesse, may be a better picture of God, of God con-⁵⁶⁰sidered in *himself*, who is all Greatnes, all Power, yet, of God considered in *Christ*, (which is the contemplation that concerns us most) the poor man is the better picture, and most resembles Christ who liv'd in continual poverty. And so, he that oppresses the poor, reproaches God, God in his *Orphans*, God in his *Picture*.

Saint *Augustine* carries this consideration farther, then that the poore is more immediately Gods Orphan, and more perfectly his picture, That he is more properly a member of himself, of his body. For, contemplating that head, which was not so much crowned as hedged with thorns, that head, of which, he whose it was, sayes, *The* ⁵⁷⁰ *Sonne of man hath not where to lay his head*, Saint *Augustine* sayes, *Ecce caput Pauperum*, Behold that head, to which, the poore make up the body, *Ob eam tantum causam venerabiles*, sayes that Father, Therefore venerable, therefore honourable, because they are members

In Orphanis

Ps. 10.14

In Imagine

In Corpore

Matth. 8.20

1 Cor. 12.23

sutable to that head. And so, all that place, where the Apostle sayes, *That upon those members of the body, which we think to be lesse honourable, we bestow most honour*, that Father applies to the poore, that therefore most respect and honour should be given to them, because the poore are more sutable members to their head Christ Jesus, then the rich are. And so also, he that oppresses the poore, reproaches ⁵⁸⁰ God, God in his *Orphans*, God in his *Image*, God in the *Members* of his owne body.

In
Hæredibus

[Job 38.28]

Saint *Chrysostome* carries this consideration farther then this of Saint *Augustine*. That whereas every creature hath *filiationem vestigii*, that because God hath imparted a being, an essence, from himselfe, who is the roote, and the fountaine of all essence, and all being, therefore every creature hath a filiation from God, and is the Sonne of God so, as we read in *Job*, God is *the father of the raine*; and whereas every man hath *filiationem imaginis*, as well *Pagan* as *Christian*, hath the Image of God imprinted in his soule, and so hath a ⁵⁹⁰ filiation from God, and is the Sonne of God, as he is made in his likenesse; and whereas every Christian hath *filiationem Pacti*, by being taken into the Covenant made by God, with the Elect, and with their seed, he hath a filiation from God, and is the Sonne of God, as he is incorporated into his Sonne Christ Jesus, by the *Seals of the Christian Church*; besides these filiations, of being in all creatures, of the Image in all men, of the Covenant in all Christians, The poore, sayes that Father, are not onely *fili*, but *Hæredes*, and *Primo geniti*, Sonnes and eldest Sonnes, Sonnes, and Sonnes and Heires. And to that purpose he makes use of those words in St. *James*,

2.5

⁶⁰⁰ *Hearken, my beloved brethren, hath not God chosen the poore of this world, rich in faith, and Heirs of that Kingdome?* Heirs, for, *Ipsorum est*, sayes Christ himself, *Theirs is the Kingdome of heaven*; And upon those words of Christ, Saint *Chrysostome* comments thus, *Divites ejus regni tantum habent, quantum à pauperibus, eleemosynis coemerunt*, The rich have no more of that Kingdome of heaven, then they have purchased of the poore, by their almes, and other erogations to pious uses. And so he that oppresses the poore reproaches God, God in his *Orphans*, God in his *Image*, God in the *Members* of his own Body, God in his Sonnes, and Heires of his Kingdome.

Mat. 5.3

In Seipso

⁶¹⁰ But then Christ himself carries this consideration, beyond all these

resemblances, and conformities, not to a *proximity* onely, but to an *identity*, The poore are He. *In as much as you did it unto these, you did it unto me*; and, *In as much as you did it not unto these, you did it not unto me*. And after his ascension, and establishing in glory, still he avowed them, not onely to be his, but to be He, *Saul, Saul, why persecutest thou me?* The poore are He, He is the poore. And so, he that oppresseth the poore, reproaches God, God in his *Orphans*, God in his *Image*, God in the *Members* of his owne Body, God in the *Heirs* of his Kingdome, God in *himself*, in his own person. And

⁶²⁰ so we have done with all those peeces, which constitute our first part, the hainousnesse of the fault, in the elegancy of the words chosen by the holy Ghost, in which you have seen, The fault it self, *Oppression*, and the qualification thereof, by the marks, Violence, Deceit, and Scorne. And then the specification of the *persons*, The poore, as he is the *Ebionite*, the very *vocall begger*, and as the word is *Dalal*, a *decayed, an aged, a sickly man*; And in that branch, you have also had that Probleme, Whether *æmulation* of higher, or oppression of lower, be the greater sinne: And then, the aggravation of this sinne, in those weights, That it is a reproach, a reproach of God, of God as The

⁶³⁰ Maker, as His Maker whom he oppresses, and as his own Maker; And lastly, in what respects especially this increpation is laid upon him. And farther we have no occasion to carry that first part, the fault.

In passing from that first part, the fault, to the duty, and the celebration thereof, in those words of choice elegancy, *He that hath mercy on the poore, honours God*, though we be to looke upon the persons, the *poore*, and the act, *shewing mercy* to the *poore*, and the benefit, *honouring of God*, yet, of the persons, (who are still the same *poore*, *poore made poore* by God, rather then by themselves) more

⁶⁴⁰ needs not be said, then hath been said already. And of the act, *showing of mercy to the poore*, onely thus much more needs be said, that the word, in which, the holy Ghost expresses this act here, is the very same word, in which, he expresses the free mercy of God himself, *Miserebor cuius miserebor, I will be gracious to whom I will be gracious, and I will show mercy to whom I will show mercy*. So that God hath made the charitable man partaker with himself, in his own greatest attribute, his power of *showing mercy*. And then, lest any

Mat. 25.40

[Acts 9.4]

2 Part

Exod. 33.19

1 Reg. 8

man should thinke, that he had no interest in this great dignity, that God had given him no meanes to partake of this attribute of God, ⁶⁵⁰ this power of shewing mercy to the poor, because he had left him poor too, and given him nothing to give, the same word, which the holy Ghost uses in this text, and in *Exodus*, for mercy, which is *Canan*, he uses in other places, particularly in the dedication of the *Temple*, for *prayer*. So that he, who being destitute of other meanes to relieve the poore, *prayes* for the poore, is thereby made partaker of this great attribute of Gods, this power of showing mercy. He hath showed mercy to the poore, if, having nothing to give, he have given *mild and comfortable words*, and have prayed to his abundant, and inexhaustible God, to relieve that poor man, whom he hath not made ⁶⁶⁰ him able to relieve.

Honoret
Deum

So then, no more being needfull to be said, of the persons, the poor, nor of the Act, showing of mercy to the poor, there remaines no more in this last part, but according to our way, all the way, to consider the origination and latitude of this last word, *Cabad*, this *honouring of God*. The word does properly signify *Augere, ampliare*, To enlarge God, to amplifie, to dilate God; to make infinite God, shall I dare to say, more *God*? certainly, *God to more*, then he was before. O who can expresse this abundant, this superabundant largenesse of Gods goodnesse to man, that there is a power put into mans hands,

⁶⁷⁰ to enlarge God, to dilate, to propagate, to amplifie God himself!

I will multiply this people, says God, *and they shall not be few, I will glorifie them, and they shall not be small*; there's the word of our text. God enables me to glorifie him, to amplifie him, to encrease him, by my mercy, my almes. For this is not onely that encrease, that Saint

Hierom intends, that he that hath pity on the poor, *Fæneratur Domino, he lends upon use to the Lord*, for, this, though it be an encrease, is but an encrease *to himselfe*; but he that showes mercy to the poore, *encreases God*, says our text, dilates, enlarges God. How?

Ier. 30.19

Corpus aptasti mihi; when Christ comes into the world, (says Saint

Prov. 19.17

⁶⁸⁰ *Paul*) he says to his Father, *Thou hast prepared and fitted a body for me*. That was his *naturall body*, that body which he assumed in the bowels of the blessed Virgin. They that pretend to enlarge this body by multiplication, by making millions of these bodies in the *Sacra-ments*, by the way of *Transubstantiation*, they doe not honour this

Heb. 10.5

body, whose honour is to sit in the same dimensions, and circum-
scriptions, at the right hand of God. But then, as at his comming into
this world, God had fitted him a body, so in the world, he had fitted
himselfe another body, a *Mysticall body*, a Church purchased with his
bloud. Now this body, this *Mysticall body* I feed, I enlarge, I dilate,
 690 and amplifie, by my mercy, and my charity. For, as God says to
Jerusalem, Thou wast in thy bloud, thou wast not salted, nor swaddled,
no eye pityed thee, but thou wast cast out into the open field, and I
loved thee, I washed thee, I apparelled and adorned thee, & prosperata
es in regnum, I never gave thee over, till I saw thee an established
kingdome: so may all those Saints of God say to God himselfe, to the
 Sonne of God invested in this body, this *mysticall body*, the Church,
 thou wast cast out into the open field, all the world persecuted thee,
 and then we gave thee suck with our bloud, we clothed thee with our
 bodies, we built thee houses and adorned and endowed those houses
 700 to thine honour, *et prosperatus es in regnum*, we never gave over
 spending, and doing, and suffering for thy glory, till thou hadst an
 established kingdome, over all the earth. And so thou, thy body, thy
mysticall body, the Church, is honoured, that is, amplified, dilated,
 enlarged, by our mercy. *Magnificat Anima mea Dominum*, was the
 exultation of the blessed Virgin; *My soule doth magnifie the Lord*.
 When the meditations of my heart, digested into writing, or preach-
 ing, or any other declaration of Gods glory, carry, or advance the
 knowledge of God, in other men, then *My soule doth magnifie the*
Lord, enlarge, dilate, amplifie God. But when I believe any poor
 710 wretch, of the houshold of the faithfull, with mine almes, then my
mercy magnifies the Lord, occasions him that receives, to magnifie
 the Lord by this thanksgiving, and them that see it to magnifie the
 Lord by their imitation, in the like works of mercy. And so far, doe
 these two elegant words chosen here by the holy Ghost, carry our
 meditation: in the first, *Canan*, God makes the charitable man par-
 taker of his own highest power, mercy; and in the other, *Cabad*, God
 enables us, by this mercy, to honour him so far, as to dilate, to enlarge,
 to amplifie him, that is that body, which he in his Sonne, hath in-
 vested by purchase, his Church.

720 We have done; If you will but claspe up all this in your own
 bosomes, if you will but lay it to your owne hearts, you may goe. A

Ezek. 16.4

Conclusio

poorer thing is not in the world, nor a sicker, (which you may remember to have been one signification of this word poore) then *thine own soule*. And therefore the *Chalde paraphrase* renders this text thus, *He that oppresses the poore reproaches his owne soule*; for, his owne soule is as poore, as any whom he can oppresse. To a begger, that needs, and askes but bodily things, thou wilt say, *Alasse poore soule*; and wilt thou never say *Alasse poore soule* to thy self, that needest spirituall things? If thy affections, thy pleasures, thy delights, beg of

⁷³⁰ thee, and importune thee so farre, to bestow upon them, say unto them, *I have those that are nearer me then you*, Wife and Children, and I must not impoverish them, to give unto you, I must not sterue my family, to feed my pleasures. But if this Wife and Children begge, and importune so farre, say unto them too, *I have one that is nearer me, then all you*, a soule; and I must not endanger that, to satisfie you; I must not provide *Joyntures*, and *Portions* with the damnifying, with the damning of mine owne soule. It is a miserable *Alchimy* and extracting of spirits, that stills away the spirit, the soule it selfe; and a poore *Philosophers Stone*, that is made with the coales of Hell-fire; a

⁷⁴⁰ lamentable purchase, when the soule is payed for the land. And therefore show mercy to this soule. Doe not oppresse this soule; not by *Violence*, which was the first signification of this word Oppression: Doe not violate, doe not smother, not strangle, not *suffocate the good motions* of Gods Spirit in thee; for, it is but a wofull victory, to triumphe over thine owne conscience, and but a servile greatnessse to be able to silence that. Oppresse not thy soule by *Fraud*, which was the second signification of this word Oppression. Defraud not thy soul of the benefit of *Gods Ordinances*; frequent these *exercises*; come hither; And be not here like *Gideons fleece*, *dry when all about it*

⁷⁵⁰ *was wet*; parched in a remorselesnesse when all the Congregation about thee is melted into holy tears; Be not as *Gideons fleece* dry, when all else is wet, nor as that fleece, *wet when all about it was dry*: Be not jealous of God; stand not here as a person unconcerned, disinterested; as though those gracious promises, which God is pleased to shed down upon the whole Congregation, from this place, appertained not to thee, but that all those Judgements denounced here, over which, they that stand by thee, are able, by a faithfull and cheerfull laying hold of Gods offers, though they stand guilty of the same sinnes

that thou doest, to lift up their heads, must still necessarily overflow
 760 and surround thee. Oppresse not that soule, by violence, by Fraud,
 nor by Scorne, which was the other signification of this word Oppres-
 sion. *Hoc nos perdit, quod divina quoque eloquia in facetias, in*
dicteria vertamus. Damnation is a serious thing, and this aggravates
 it, that we slight and make jests at that which should save us, the
 Scriptures, and the Ordinances of God. For by this oppression of thy
 poore soule, by this Violence, this Fraud, this Scorne, thou wilt come
 to Reproach thy Maker, to impute that losse of thy soule, which thou
 hast incurred by often breach of Lawes evidently manifested to thee,
 to his *secret purpose*, and *un-revealed will*; then which, thou canst not
 770 put a greater Reproach, a greater Contumely, a greater Blasphemy
 upon God. For, God cannot bee God, if hee bee not innocent, nor
 innocent if hee draw bloud of mee, for his owne Act. But if thou
 show mercy to this soule, mercy in that signification of the word, as
 it denotes an actuall *performance* of those things that are necessary
 for the making sure of thy salvation, or, if thou canst not yet attaine
 to those degrees of Sanctification, mercy in that signification of the
 word, as the word denotes hearty and earnest *Prayer*, that thou could-
 est, *Lord I beleeve, Lord help mine unbeliefe, Lord I stand yet, yet*
 Lord raise mee when I fall, *Honorabis Deum*, thou shalt honour God,
 780 in the sense of the word in this Text, thou shalt enlarge God, amplifie,
 dilate God, that is, the Body of God, the Church, both here, and
 hereafter. For, thou shalt adde a figure to the *number of his Saints*,
 and there shall bee a Saint the more for thee; Thou shalt adde a
 Theme of Joy, to the *Exultation of the Angels*; They shall have one
 occasion of rejoicing the more from thee: Thou shalt adde a pause,
 a stop to that *Vsquequo* of the *Martyrs*, under the Altar, who solicite
 God for the Resurrection, for, Thou shalt adde a step to the Resur-
 rection it selfe, by having brought it so much nearer, as to have done
 thy part for the filling up of the number of the Saints, upon which
 790 fulnesse the Resurrection shall follow. And thou shalt adde a Voyce,
 to that Old, and ever-new Song, that Catholique Hymne, in which,
 both Churches, *Militant* and *Triumphant*, shall joyne, *Blessing, Honour, Glory, and Power, bee unto him, that sitteth upon the Throne, and to the Lambe, for ever, and ever.* Amen.

Chrysost.

[Mar. 9.24]

[Apoc. 6.9,
10]

Apoc. 5.13

Number 13.

*Preached at S. Pauls, upon Christmas Day.
1628.*

LORD, WHO HATH BELEEEVED OUR REPORT?
DOMINE, QVIS CREDITIT AUDITUI NOSTRO?

I HAVE NAMED to you no booke, no chapter, no verse, where these words are written: But I forbore not out of forgetfulness, nor out of singularity, but out of perplexity rather, because these words are written, in more then one, in more then two places of the Bible. In your ordinary conversation, and communication with other men, I am sure you have all observed, that many men have certaine formes of speech, certaine interjections, certaine suppletory phrases, which fall often upon their tongue, and which they repeat almost in every sentence; and, for the most part, impertinently; and then, when that phrase conduces nothing to that which they would say, but rather disorders and discomposes the sentence, and confounds, or troubles the hearer. And this, which some doe out of slacknesse, and inobservance, and infirmity, many men, God knowes, do out of impiety; many men have certaine suppletory Oathes, with which they fill up their Discourse, then, when they are not onely not the better beleeeved, but the worse understood for those blasphemous interjections. Now, this, which you may thus observe, in men, sometimes out of infirmity, sometimes out of impiety, out of an accommodation and communicableness of himselfe to man, out of desire, and a study, to shed himselfe the more familiarly, and to infuse himselfe the more powerfully into man, you may observe even in the holy Ghost himselfe, in the Scriptures, which are the discourse and communication of God

with man; There are certaine idioms, certaine formes of speech, certaine propositions, which the holy Ghost repeats severall times, upon severall occasions in the Scriptures. It is so in the instrumentall Authors of the particular Bookes of the Bible; There are certaine formes of speech, certaine characters, upon which I would pronounce, That's *Moses*, and not *David*, that's *Job*, and not *Solomon*, that's *Esay* and not *Ieremy*. How often does *Moses* repeat his *Vivit Dominus*,
³⁰ and *Ego vivo, As the Lord liveth*, and *As I live*, saith the Lord? How often does *Solomon* repeat his *vanitas vanitatum, All is vanity*? How often does our blessed Saviour repeat his *Amen, Amen*? and, in another sense, then others had used that word before him; so often, as that you may reckon it thirtie times, in one Evangelist; so often, as that that may not inconveniently be thought some reason, why S. *John* called Christ by that name, *Amen, Thus saith Amen, He whose name is Amen*. How often does S. *Paul* (especially in his Epistles to *Timothy*, and to *Titus*) repeat that phrase *Fidelis Sermo, This is a true, and faithfull saying*? And how often, his juratory caution,

Rev. 3.14

⁴⁰ *Coram Domino, before the Lord; As God is my witnesse*? And as it is thus for particular persons, and particular phrases, that they are often repeated, so are there certaine whole sentences, certaine intire propositions, which the holy Ghost does often repeat in the Scripture. And, except we except that proposition, of which S. *Peter* makes his use, *That God is no accepter of persons*, (for that is repeated in very many places, that every where, upon every occasion, every man might be remembred of that, that God is no accepter of persons; Take heed how you presume upon your own knowledge, or your actions, for God is no accepter of persons; Take heed how you condemne another

Act. 10.34

⁵⁰ man for an Heretique, because he beleeves not just as you beleeve; or for a Reprobate, because he lives not just as you live, for God is no accepter of persons; Take heed how you relie wholly upon the outward means, that you are wrapped in the covenant, that you are bred in a reformed Church, for God is no accepter of persons) except you will except this proposition, I scarce remember any other that is so often repeated in the Scriptures, as this which is our Text, *Lord, who hath beleeved our report*? For, it is first in the Prophet *Esay*. There the Prophet is in holy throws, and pangs, and agonies, till he be delivered of that prophecy, the comming of the Messiah, the incarna-

Esay 53.1

⁶⁰ John 12.38 tion of Christ Jesus, and yet is put to this exclamation, *Domine, quis creditit? Lord who hath beleevered our report?* And then you have

John 12.38

these words in the Gospell of S. *Iohn*; where we are not put upon the consideration of a future Christ in prophecy, but the Evangelist exhibits Christ in person, actually, really, visibly, evidently, doing great works, executing great judgements, multiplying great Miracles; and yet put to the application of this exclamation, *Domine, quis creditit? Lord, who hath beleevered this report?* And then you have these words also in S. *Paul*, where we doe not consider a prophecy of a future

Rom. 10.16

Christ, nor a history of a present Christ, but an application of that

⁷⁰ whole Christ to every soule, in the setling of a Church, in that concatenation of meanes for the infusion of faith expressed in that Chapter, *sending, and preaching, and hearing;* and yet for all these powerfull and familiar assistances, *Domine, quis creditit? Lord, who hath beleevered that report?* So that now, beloved, you cannot say that you have a Text without a place; for you have three places for this Text: you have it in the great Prophet, in *Esay*, in the great Evangelist, in S. *Iohn*; and in the great Apostle, in S. *Paul*. And because in all three places, the words minister usefull doctrine of edification, we shall, by yours and the times leave, consider the words in all three

⁸⁰ places.

In all three, the words are a sad and a serious expostulation of the Minister of God, with God himselfe, that his Meanes and his Ordinances powerfully committed to him, being faithfully transmitted by him to the people, were neverthelesse fruitlesse, and ineffectuall. I doe Lord as thou biddest me, sayes the Prophet *Esay*; I prophecy, I foretell the comming of the Messiah, the incarnation of thy Son for the salvation of the world, and I know that none of them that heare me, can imagine or conceive any other way for the redemption of the world, by satisfaction to thy Justice, but this, and yet, *Domine quis creditit? Lord who hath beleevered my report?* I doe Lord as thou biddest me, sayes Christ himselfe in S. *Iohn*; I come in person, I glorie thy name, I doe thy will, I preach thy Gospell, I confirm my doctrine with evident Miracles, and I seale those Seales, I confirm those Miracles with my Blood; and yet, *Quis creditit? Lord who hath beleevered my report?* I doe Lord as thou biddest me, sayes every one of us, who, as we have received mercy, have received the Ministry; I

⁹⁰

obey the inward calling of the Spirit, I accept the outward calling of the Church; furnished, and established with both these, I come into the world, I preach absolution of sins to every repentant Soule, I offer
¹⁰⁰ the seales of reconciliation to every contrite spirit; and yet, *Domine quis credidit? Lord who hath beleeeved my report?* Indeed it is a sad contemplation, and must necessarily produce a serious and a vehement expostulation, when the predictions of Gods future judgements (so we shall finde the case to have been in the words in *Esay*) when the execution of Gods present judgements, (so we shall finde the case to have been in the words in *S. Iohn*) when the Ordinances of God, for the relieve of any soule, in any judgement, in his Church, are not beleeeved. To say I beleeeve you not, amounts to a lye; Not to beleeeve Gods warnings before, not to beleeeve Gods present judgements,
¹¹⁰ not to beleeeve that God hath established a way to come to him in all distresses, this is to give God the lye; and with this is the world charged in this Text, *Lord who hath beleeeved our report?*

First then, where we finde these words first, the Prophet reproaches their unbeleefe, and hardnesse of heart, in this, that they did not beleeeve future things, future calamities, future judgements; for that is intended in that place. For, though this 53. of *Esay* be the continuation, and the consummation of that doctrine which the Prophet began to propose in the Chapter immediatly preceding, which is, the comming of the Messiah (in generall, the comfortablest doctrine that
¹²⁰ could be proposed) though this Chapter be especially that place, upon which *S. Hierome* grounds that Eulogy of *Esay*, that *Esay* was rather an Euangelist then a Prophet, because of his particular declaration of Christ in this Chapter; though upon this Chapter our Expositors sometimes say, that as we cite the Gospell according to *S. Matthew*, and the Gospell according to *S. Iohn*, so here we may say, the Gospell according to the Prophet *Esay*; yet though this be a prophecy of the comming of Christ, and so, the comfortablest doctrine that can be proposed in the generall, and in the end, and fruit of that comming, yet it is a prophecy of the exinanition of Christ, of the evacuation of
¹³⁰ Christ, of the inglorious and ignominious estate, the calamitous, and contumelious estate of Christ: Their Messias they should have; but that Messias should be reputed a Malefactor, and as a Malefactor crucified; Which miseries, and calamities being to fall upon him, for

1 Part
Esay 53.1

them, they ought to have been as sensible, and as much affected with those miseries to be endured for them, as if they had been to have fallen upon themselves. The later Jews and their Rabbins since the dispersion, doe not, will not beleieve this prophecy of miseries, and calamities to belong to their Messias. They do not, they wil not beleeve, that that which is said, *That there is no form, no beauty, no*

Ver. 2 ¹⁴⁰ *comeliness in him*, so that men should long for him before, or desire to look upon him after, should have any reference to their Messiah, whom they expect in all outward splendor and glory; Nor that that which is added there, *That he should be despised, and rejected of men, a man of sorrows, and acquainted with griefes*, should belong to him, in whose proceedings in this world, they look for continuall Victories and Triumphs. But they will needs understand these miseries, and calamities prophecyed here, to be those calamities, and those miseries, which have fallen, and dwelt upon their Nation, ever since their dispersion after Christs death. Now let it be but such a ¹⁵⁰ prophecy as that; take it either way; The Christian way, a prophecy of calamities upon the Messiah for them; or the Jews way, of calamities upon them for the Messiah; still it is a prophecy of future calamities, future judgements, of which they ought to have been sensible, and with which they ought to have been affected, and were not: And so that's their charge, they did not beleieve the Prophets report, they were not moved with Gods judgments denounced upon them, by those Prophets. Now, was this so hainous, not to beleieve a Prophet?

Propheta

The office and function of a Prophet, in the time of the Law, was ¹⁶⁰ not so evident, nor so ordinary an office, as the office of the Priest and Minister in the Gospel now is; There was not a constant, an ordinary, a visible calling in the Church, to the office of a Prophet. Neither the high-priest, nor the Ecclesiasticall Consistory, the *Synedrium*, did by any imposition of hands, or other Collation, or Declaration, give Orders to any man so, as that thereby that man was made a Prophet. I know some men, of much industry, and perspicacy too, in searching into those Scriptures, the sense whereof is not obvious to every man, have thought that the Prophets had an outward and a constant declaration of their Calling. And they think it proved, by that which

¹ Reg. 19.15

¹⁷⁰ is said to *Eliah*, when God commands him to anoint *Hazaell* King of

Syria, and to anoint *Iehu* King of Israel, and to anoint *Elisha* Prophet in his own room: Therefore, say they, the Prophet had as much evidence of his Calling, as the Minister hath, for that unction was as evident a thing, as our Imposition of hands is. And it is true, it was so, where it was actually, and really executed. But then, nothing is more evident, then that this word *Meshiach*, which signifies *Anointing*, is not restrained to that very action, a real unction, but frequently transferred, and communicated in a Scripture use, to every kind of Declaration of any Election, any Institution, any Inauguration, any

¹⁸⁰ Investiture of any person to any place; And, lesse then that, of any appropriation, any application of any thing to any particular use. Any appointing was an anointing; As in particular (for many other places) where S. *Hierome* reades, *Arripite clypeos, buckle your shields;* To you, which was an alarm to them, to arm, the originall hath it, and so hath our translation, *Anoint your shields;* to apply them to their right use, was called an Anointing. And when God cals *Cyrus*, the King of *Persia*, *Vnctum suum, his Anointed;* it were weakly, and improperly argued from that word, that *Cyrus* King of *Persia*, was literally, actually, anointed; for that unction was peculiar

Esay 21.5

[Isa. 45.1]

¹⁹⁰ to the Kings of Israel; but *Cyrus* was the anointed of the Lord, that is, declared and avowed by the Lord, to be his chosen Instrument. Neither could *Eliah*, literally execute this commandement, for anointing *Hasael* King of *Syria*; for *Hasael* the King of *Syria* could not be anointed by the Prophet of the Lord, for such unction was peculiar to the Kings of Israel. And for the Kings of Israel themselves, their owne Rabbins tell us, that they were not ordinarily anointed, but onely in those cases, where there arose some question, and difference, about the succession; as in *Solomons* case; there, because *Adoniah* pretended to the succession; to make all the more sure, *David* pro-

1 Reg. 1

²⁰⁰ ceeded with a solemnity, and appointed an anointing of *Solomon*, which, otherwise, say their Rabbins, had not been done. But howsoever it may have been for their Kings, there seemes to be a plaine distinction betweene them, and the Prophets in the Psalme, for this evidence of unction; *Touch not mine Anointed*, sayes God there: They, they that were Anointed, constitute one rank, one classis; and then followes, *And doe my Prophets no harme*: They, they who were not Anointed, the Prophets, constitute another classis, another rank.

Ps. 105.15

So that then an internall, a spirituall unction the Prophets had, that is, an application, an appropriation to that office from God, but a ²¹⁰ constant, an evident calling to that function, by any externall act of the Church, they had not, but it was an extraordinary office, and imposed immediatly by God; and therfore the people might seem the more excusable, if they did not beleieve a Prophet presently, because the office of the Prophet did not carry with it, such a manifestation by any thing evidently done upon him, and visible to them, that by that, that man must be a Prophet. But, as God clothes himselfe with light, as with a garment; so God clothes, and apparells his works with light too: for, *frustra fecisset*, sayes S. Ambrose, God had made creatures to no purpose, if he had not made light to see them by. Therefore ²²⁰ when God does any extraordinary worke, he accompanies that work with an extraordinary light, by which, he for whose instruction God does that work, may know that work to be his. So when he sent his Prophets to his people, he accompanied their mission, with an effectuall light, and evidence, by which, that people did acknowledge in their owne hearts, that that man was sent by God to them. Therefore they called that man at first, *Roeh, videntem*, a Seer, one whom they acknowledged to have beene admitted to the sight of God, in the declaration of his will to them: for so we have it in *Samuel*, *He that is now called a Prophet, was before time called a Seer*. And then ²³⁰ that addition of the name of a Prophet, gave them a farther qualification; for, *Nabi*, which is a Prophet, is from *Niba*; and *Niba*, is *venire facio*, to cause, to make a thing to come to passe. So that a Prophet was not onely *præfator*, but *præfactor*; He did not only presage, but preordain; that is, there was such an infallibility, such an inevitable-nesse in that which he had said, as that his very saying of it, seemed to them some kind of cause of the accomplishing thereof. For, hence it is, that we have that phrase so often in the new Testament, This and this was thus and thus done, that such and such a Prophecy might be fulfilled: They never went to that heighth, that such or such a secret ²⁴⁰ purpose, or unrevealed Decree of God might be fulfilled; but they rested in the Declaration which God had made in his Church, and were satisfied in the execution of his Decrees, in his visible Ordinances. Therefore the increpation which the Prophet layes upon the people here, (*Lord, who hath beleieveed our report*) is not, that they

did not beleieve those Prophets to be Prophets, (for though that were an extraordinary office, yet it was accompanied with an extraordinary light) neither was it, that they did not beleieve that those things which were prophecyed by them, should come to passe, (for they beleieved that man to be *Roeh*, a Seer, one that had seen the Counsels of God
²⁵⁰ concerning them; And they beleieved him to be *Nabi, venire facientem*, one upon whose word they might as infallibly rely, as upon a cause, for an effect;) But this was the sinne of this people, this was the sorrow of this Prophet, that they did not beleieve these predictions to belong to them, they did not beleieve that these judgements would fall out in their time. In one word, present security was their sinne. And was that so hainous?

So hainous, as that that is it, with which God was so highly incensed, and with which he meant so deeply to affect his people, in that considerable passage, in that remardeable, and vehement place,
²⁶⁰ where he expostulates thus with them; *Heare ye scornfull men*, (yee that make a jest, a scorn of future judgements) *Heare ye scornfull men, that rule this people*, (sayes God there) (you that have a power over the affections of the people in the Pulpit, and can perswade what you will, or a power over the wils of the people in your place, and can command what you will) *you that tell them* (sayes the Prophet there) *we have made a covenant with death, and are at an agreement with hell*, (feare you nothing, let us alone; ambitious Princes shall turn their forces another way, antichristian plots shall be practised in other nations) *you that tell them* (sayes he) *when the overflowing scourge shall passe through, it shall not come to you*, (howsoever superstition be established in other places, howsoever prevailing armies be multiplied else-where, yet you shal have your religion, and your peace still; for we have made a covenant with death, and with hell, we are at an agreement) *Heare ye scornfull men*, (sayes God) you that put this scorn upon my predictions, *your covenant with death shall be disanulled, and your agreement with death shall not stand*, (the faire promises of others to you, your own promises to your selves shall deceive you) *and the overflowing scourge shall passe thorough, thorough you all, for, you*, (you scornfull men)
²⁷⁰ *shall be trodden down by it; and*, (as it followes there, in an elegant, and a vehement expression) *it shall be a vexation, onely to under-*

Essay 28.14

Essay 28.18

Essay 28.19

stand the report: You that would not beleeve the report of the Prophet, that for these and these sins, such and such Judgements should fall upon you, shall be confounded even with the report, the noyse, the newes, how this overflowing scourge hath passed thorough your neighbours round about you; how much more with the sense, when you your selves shall be trodden down by it? There is scarce any of the Prophets, in which, God does not drive home this increpation of their security, and insensiblenesse of future calamities. As in

Ezek. 12.22

²⁹⁰ *Esay, so in Ezechiel God sayes, what is that Proverb which ye have in the Land of Israel?* (it was, it seemes, in every mans mouth, proverbially spoken by all) what was it? This, *The dayes are prolonged, and every vision failes; The vision which he sayes, is for many dayes to come, and he prophesieth of the times afarre off.* But, (sayes God there) *In your dayes, O rebellious house, will I say the word, and performe it:* Not say it in our dayes, and performe it upon our children; but God will speake, and strike together, we shall heare him, and feele him at once, if wee be not seriously affected with his predictions.

Jer. 7.25

The same way God goes in *Ieremy*, as in *Esay*, and in *Ezechiel. I* ³⁰⁰ *have sent unto you all my servants, the Prophets,* (sayes God there) God hath no other servants, to this purpose, but his Prophets: If your dangers have beeene, by Gods appointment, preached to you, God hath done. You must not, as *Dives* did, in the behalfe of his brethren, looke for Messengers from the state of the dead; you must not stay for instruction, nor for amendment, till you be *Pro mortuis*, (as the Apostle speakes) as good as dead, ready to dye; you must not stay till a Judgement fall, and then presume of understanding by that vexation, or of repentance by that affliction; for, this is to hearken after Messengers, from the state of the dead, to think of nothing till

1 Cor. 15.

[29]

³¹⁰ *we be ready to joyne with them; But as Abraham sayes there to Dives, Thy brethren have the Law, and the Prophets, and that is enough, that is all, so God sayes here, I have sent them all my servants, the Prophets;* that is enough, that is all: especially, when, (as God addes there) *He hath risen early, and sent his Prophets,* that is, given us warning time enough, before the calamity come neare our owne gates. But when they rejected, and despised all his Prophesies, and denunciations of future Judgements, then followes the sentence, the finall, and fearfull sentence, *The Lord hath forsaken, and rejected them;* Them;

V. 29

whom? as it followes in the sentence, *The Lord hath forsaken, and rejected the generation of his wrath*; The generation of his wrath?

³²⁰ There is more horrour, more consternation in that manner of expressing that rejection, then in the rejection it selfe; There is an insupportable waight, in that word, *His wrath*; but even that is infinitely aggravated in the other, *The generation of his wrath*. God hath forgot that *Israel is his Son, and his first borne*; So he avowed him to be in *Moses* commission to *Pharaoh*. God hath forgot that *He rebuked Kings for his sake*; that he testifies to have done in his behalfe, in *David*; God hath forgot that *they were heires according to the promise*; that is their dignification in the Apostle; forgot that they

³³⁰ were *the apple of his own eye*, that they were *as the signet upon his own hand*; forgot that *Ephraim is his deare Son*, that he is *a pleasing child, a child for whom his bowels were troubled*; God hath forgot all these paternities, all these filiations, all these incorporatings, all these inviscerations of Israel into his own bosome, and Israel is become the *generation of his wrath*. Not the subject of his wrath; A people upon whom God would exercise some one act of indignation, in a temporall calamity, as captivity, or so; or multiply acts of indignation, in one kinde, as adding of penury or sicknesse to their captivity; nor is it onely a multiplying of the kinds of calamity, as the aggravating

³⁴⁰ of temporall calamities with spirituall, oppression of body and state, with sadnessse of heart, and dejection of spirit; for all these, as many as they are, are determined in this life; but that which God threatens, is, that he will for their grievous sinnes, multiply lifes upon them, and make them immortall for immortall torments; They shall bee *a generation of his wrath*; they shall dye in this world, in his displeasure, and receive a new birth, a new generation in the world to come, in a new capacity of new miseries; they shall dye in the next world, every minute, in the privation of the sight of God, and every minute receive a new generation, a new birth, a new capacity of

³⁵⁰ reall and sensible torments. When God hath sent all his servants, the Prophets, and so done all that is necessary for premonition, and risen early to send those Prophets, warned them time enough, to avoid the danger, and they are not affected with the sense of these predictions, God shall make them, us, any State, any Church, the generation of his wrath, God shall forget his former paternities, and our former

Exod. 4.22

Psal. 105.14

Gal. 3.29

Deut. 32.10

Agg. 2.23

Jer. 31.20

filiations; forget his mercies exhibited to us in the reformation of Religion, in the preservation of our State, in the augmenting and adorning of our Church, and after all this, make us the *generation of his wrath*. And this may well be conceived to be the lamentable state
³⁶⁰ deplored in this text, as the words are considered in their first place, the Prophet *Esay, Lord, who hath beleevered our report?* But this is brought nearer to us, in the second place, as wee have the words in *S. Iohn*; where we doe not consider things in a remote distance, but Christ was in a personall and actuall exercise of his works of power, and soveraignty, and yet the Evangelist comes to this, *Lord, who hath beleevered this report?*

John 12.38

2 Part

That's true in a great part, which *Irenæus* saies, *Prophetiae antequam effectum habent, ænigmata sunt, & ambiguitates hominibus*, That prophecies till they come to be fulfilled, are but clouds in the
³⁷⁰ eyes, and riddles in the understanding of men. So, many particulars, concerning the calling of the Jews, concerning the time, and place, and person, and duration, and actions of Antichrist, concerning the generall Judgement, and other things, that lye yet, as an Embryon, as a child in the mothers wombe, embowelled in the wombe of prophecie, are yet but as clouds in the eyes, as riddles in the understandings of the learnedst men. *Daniel* himselfe, found that which he found in the Prophet *Ieremy*, concerning the deliverance of Israel from Babylon, to be wrapped up in such a cloud, as that it is fairely collected by some, that *Daniel* himselfe at that time, did not clearly understand
³⁸⁰ the Prophet *Ieremy*. But these clouds, for the most part, arise in us, out of our curiosity, that wee will needs know the time, when these prophecies shall be fulfilled; when the Jews shall be called, when Antichrist shall be fully manifested, when the day of Judgement shall be: And so, for such questions as these, Christ enwraps not onely his Apostles, but himselfe in a cloud; for, that cloud which he casts upon them, *Non est vestrum*, It belongs not to you, to know times, and seasons, he spreads upon himselfe also, *Non est meum*, It belongs not to me, not to me, as the Son of man, to know when the day of Judgment shall be. But for that use of a prophecy, that the prediction
³⁹⁰ of a future Judgement should induce a present repentance, that was never an enigmatical, a cloudy doctrine, but manifest to all, in all prophecies of that kinde. But this, this commination of future judge-

[Acts 1.7]

ments, for present repentance, wrought not upon these men; but, because they have no changes, therefore they feare not God: And, because sentence against an evill worke, is not executed speedily, therefore their hearts are fully set in them, to do evill. But now, in the manifestation of Christ, they saw evident changes; changes, and revolutions in the highest spheare; they saw a new King, and they heard strangers proclaime him; forraigne Kings doe not send Am-
⁴⁰⁰bassadors to congratulate, but come in person, to doe their homage, and aske their audience in that style, *Where is he that is borne King of the Iews?* not an elective, not an arbitrary, not a conditionall, a provisionall King, but an hereditary, a naturall King, *Borne King of the Iews.* They heare strangers proclaime him, and they proclaime him themselves, in that act of Recognition, in that acclamatory Hosanna, in this Chapter, *Blessed is the King of Israel, that commeth in the name of the Lord.* They saw changes; changes with which Herod was troubled, and all Jerusalem with him. And they saw sentence executed; for, as soone as Christ manifested himselfe, *John 410 Baptist* saies, *Now, now that Christ declares himselfe, the axe is laid unto the roote of the tree,* and now, saies he, *His fanne is in his hand, and he will purge his floore.* And this sentence he executed, this regall power he exercised, not onely after that Recognition of his subjects, in their *Hosannaes* in this chapter, (for, upon that, he did go into the Temple, and cast out the buyers, and sellers) but some yeares before that, at his first manifestation of himselfe, and soone after *John Baptists* *Now, now is the axe laid to the roote of the Tree,* did Christ execute this sentence, not onely to drive, but to scourge them out, that prophaned the Temple; which was the second miracle, that we
⁴²⁰ascribe to Christ. Indeed all his miracles were so many acts, not onely of his regall power over some men, but of his absolute prerogative, over the whole frame, and body of nature. Nor can we conceive how the beholders of those miracles, could argue to themselves, otherwise then thus; The winds and seas obey this man, for when he suffers them, the winds roare, and when hee whispers a silence to them, they are silenced; The Devils and uncleane spirits obey him; for when he suffers it, they preach his glory, and when he refuses honour from so dishonourable mouths, they are silent. Death it selfe obeys him; for, when he will, death withholds his hand from closing that mans eye,

Psal. 55.19
Eccles. 8.11

Mat. 2.2

v. 13

Mat. 2.3

Mat. 3.10

Mat. 3.12

John 2.15

⁴³⁰ that lyes upon his last gaspe, and the last stroke of his bell, and hee does not die; and, when he will, death withdraws his hand from him, who had beene foure daies in his possession, and redelivers *Lazarus* to a new life. This they saw; and could they choose but say, the wind, and the sea, the devill, and uncleane spirits, and death it selfe obeys this man, how shall we stand before this man, this King, this God? yet for all this voice, this loud voice of miracles, (for when S. Chrysostome sayes, *Omni tuba clarior per opera demonstratio*, Every good worke hath the voyce of a trumpet, every miracle hath the voice of thunder,) for all this loud voice, (as it is said in the verse ⁴⁴⁰ before the text, *Though he had done so many miracles before them, yet they beleeved not on him*) it is faine to come to that, *Quis credidit, Lord who hath beleeved this report?* The first of those great names which were given to Christ, in the Prophet *Esay*, was *Mirabilis, The wonderfull*, The supernaturall man, the man that workes miracles; for, of the Apostles it is said, by them, great miracles were wrought, but God wrought those miracles, by them. Christ wrought his miracles himself; And his Birth, and his Life, and Death, and Resurrection, and Ascension, were all complicated, and elemented of miracles. If hee fasted himselfe, he did that miraculously; and it was ⁴⁵⁰ with a miracle, when he feasted others. *He healed many that were sick of divers diseases, and cast out many Devils*, saies S. Marke; And S. Matthew carries it a great deal farther, *Hee went about all the Cities, and villages, healing every sicknesse, and every disease among the people.* Therefore Christ makes that, (the evidence of his miracles) the issue betweene them, If these mighty works had beene done in Tyre and Sidon, Tyre and Sidon would have repented; And therefore he places their inexcusableness in that, *If I had not come, and spoken to them, they had had no sinne;* Nay, if I had not spoken to them, in this loud voyce, the voyce of miracles, they might have ⁴⁶⁰ had some cloake for their sinne, but now they have none, saies Christ in that place; And, beloved, are not we inexcusable in that degree? Have not wee seene changes, and seene judgements executed, and seene miraculous deliverances, and yet *Domine quis credidit? Lord who hath beleeved these reports?*

I would wee could but take aright a mis-taken translation, and make that use that is offered us in others error. The vulgar Edition,

Esay 9.6

Mark 1.34

Mat. 9.35

Mat. 11.21

John 15.22

the translation of the Roman Church, reads that place, in the 77. Psalme and 11. verse thus, *Nunc cœpi*, saies *David*, Now I have taken out my lesson the right way, now I have laid hold upon God by the 470 right handle, *Nunc cœpi*, Now I have all that I need to have; what is it? This; *Hæc mutatio dextræ Dei*, this is to take out my lesson aright, to understand God truly, and to know, and acknowledge, that this change which I see, is an act of the right hand of God, and that it is a judgement, and not an accident. O, beloved, that wee would not be afraid of giving God too much glory; not afraid of putting God into too much heart; or of making God too imperious over us, by acknowledging, that *Hæc mutatio dextræ Dei*, that all our changes are acts of the right hand of God, and come from him. But we are not onely subject to the Prophets increpation, *Quis credit*, that we 480 doe not beleeve Gods warnings of future judgements, but to the Euan-gelists increpation, in the person of Christ, *Quis credidit?* we do not beleeve present judgements to be judgements. An invincible navy hath beene sent against us, and defeated, and we sacrifice to a casuall storme for that; wee say the winds delivered us. A powder treason hath been plotted, and discovered, and we sacrifice to a casuall letter for that; we say, the letter delivered us. A devouring plague hath raigned, and gone out againe, and we sacrifice to an early frost for that; we say, the cold weather delivered us. Domestique encum-brances, personall infirmities, sadness of heart, dejection of spirit 490 oppresses us, and then weares out, and passes over, and we sacrifice for that, to wine, and strong drinke, to musique, to Comedies, to con-versation, and to all *Jobs* miserable comforters; wee say, it was but a melancholique fit, and good company hath delivered us of it. But when God himselfe saies, *There is no evill done in the City, but I doe it*, we may be bold to say, there is no good done in the world but hee does it. The very calamities are from him; the deliverance from those calamities much more. All comes from Gods hand; and from his hand, by way of hand-writing, by way of letter, and instruction to us. And therefore to ascribe things wholy to nature, to fortune, 500 to power, to second causes, this is to mistake the hand, not to know Gods hand; But to acknowledge it to be Gods hand, and not to read it, to say that it is Gods doing, and not to consider, what God intends in it, is as much a slighting of God, as the other. Now, in every such

[Amos 3.6]

letter, in every judgement, God writes to the King; but it becomes not me to open the Kings letter, nor to prescribe the King his interpretation of that judgement. In every such letter, in every judgement God writes to the State; but I will not open their letter, nor prescribe them their interpretation of that judgement; God, who of his goodness hath vouchsafed to write unto them in these letters, of his

⁵¹⁰ abundant goodness interprets himselfe to their religious hearts. But then, in every such letter, in every judgement, God writes to me too; and that letter I will open, and read that letter; I will take knowledge that it is Gods hand to me, and I will study the will of God to me in that letter; and I will write back again to my God and return him an answer, in the amendment of my life, and give him my reformation for his information. Else I am fallen lower then under the Prophets increpation, *non credidi*, I have not beleeeved comminations of future judgements, under Christs increpation too, *non credidi*, I doe not beleeeve judgements to be judgements, or (which is as dangerous an ignorance) not to be instructive judgements, medicinall and catechisticall judgements to me. And this may well be the explication, at least, the application and accommodation of these words, *Lord who hath beleeeved our report*, in those places, the Prophet *Esay*, and the Euangelist *S. Iohn*. There remaines only the third place, where we have these words in the Apostle *S. Paul*, and in them, there, doe not consider, a prophecy of a future Christ, as in *Esay*, nor a history of a present Christ, as in *S. Iohn*, but we consider an application of all, prophecy, and history, all that was foretold of Christ, all that was done and suffered by Christ, in this, that there is a Church in

⁵²⁰ stituted by Christ, endowed with meanes of reconciling us to God, what judgements soever our sins have drawen God to threaten against us, or to inflict upon us; and yet for all these offers, of all these helps, the Minister is put to this sad expostulation, *Domine, quis credidit?* *Lord, who hath beleeeved our report?*

Rom. 10.16

3 Part

Here then the Apostles expostulation with God, and increpation upon the people, may usefully be conceived to be thus carried; from the light and notification of God, which we have in nature, to a clearer light, which we have in the Law and Prophets, and then a clearer then that in the Gospell, and a clearer, at least a nearer then

⁵⁴⁰ that, in the Church. First then, even the naturall man is inexcusable

(sayes this Apostle) if he doe not see the invisible God in the visible creature; inexcusale, if he doe not reade the law written in his own heart. But then, *Quis credit auditui suo?* who hath beleeved his own report? who does reade the Law written in his own heart? who does come home to Church to himself, or hearken to the motions of his own spirit, what he should doe, or what will become of him, if he doe still as he hath done? or who readeas the history of his own conscience, what he hath done, and the judgements that belong to those former actions? Therefore we have a clearer light then this;

⁵⁵⁰ *Firmorem propheticum sermonem*, sayes S. Peter, *We have a more sure word of the Prophets*; that is, as S. Augustine readeas that place, *clariorum*, a more manifest, a more evident declaration in the Prophets, then in nature, of the will of God towards man, and his rewarding the obedient, and rejecting the disobedient to that will. But then, *Quis credit auditui prophetico*, who hath beleeved the report of the Prophet, so far, as to be so moved and affected with a prophecy, as to suspect himselfe, and apply that prophecy to himselfe, and to say this judgement of his belongs to this sin of mine? Therefore we have a clearer light then this; *God, who at sundry times, and in*

2 Pet. 1.19

⁵⁶⁰ *divers manners, spake to the Fathers by the Prophets, hath in these last dayes spoke to us by his Son*, sayes the Apostle; He spake personally, and he spake aloud, in the declaration of Miracles; But, *Quis credit auditui filii?* who beleeved even his report? did they not call his preaching sedition, and call his Miracles conjuring? Therefore we have a clearer, that is, a nearer light then the written Gospell, that is, the Church. For, the principall intention in Christs Miracles, even in the purpose of God, was but thereby to create and constitute, and establish an assurance, that he that did those Miracles, was the right man, the true Messias, that Son of God, who was made man ⁵⁷⁰ for the redemption and ransome of the whole world. But then, that which was to give them their best assistance, that that was to supply all, by that way, to apply this generall redemption to every particular soule, that was the establishing of a Church, of a visible and constant, and permanent meanes of salvation, by his Ordinances there, *usque ad consummationem*, till the end of the world. And this is done, sayes this Apostle here; Christ is come, and gone, and come again; Born, and dead, and risen again; Ascended, and sate at the right

Heb. 1.1

hand of his Father in our nature, and descended again in his Spirit, the Holy Ghost; that Holy Ghost hath sent us, us the Apostles; we

⁵⁸⁰ have made Bishops; they have made Priests and Deacons; and so that body, that family, that houshold of the faithfull, by their Ministry is made up. 'Tis true, sayes the Apostle here, Men cannot be saved without calling upon God; nor call upon him acceptably without Faith; nor beleeve truly without Hearing; nor heare profitably without Preaching; nor preach avowably, and with a blessing, without sending; All this is true, sayes our Apostle in this place; but all this is done; such a sending, such a preaching, such a hearing is established;

Ver. 14 Ver. 18 For, I ask but this, sayes he, *Have they not heard? Yes verily, their sound went into all the earth, and their words unto the end of the*

Rom. 15.20 ⁵⁹⁰ *world;* And, for my selfe, sayes he, *I have strived to preach the Gospell, where Christ was not named;* that is, to carry the Church farther then the rest had carried it, and now all is done, sayes the Apostle. So that here is the case, if the naturall man say, alas they are but dark notions of God which I have in nature; if the Jew say, alas they are but remote and ambiguous things which I have of Christ in the Prophets; If the slack and historicall Christian say, alas they are but generall things, done for the whole world indifferently, and not applyed to me, which I reade in the Gospell, to this naturall man, to this Jew, to this slack Christian, we present an established Church,

⁶⁰⁰ a Church endowed with a power, to open the wounds of Christ Jesus to receive every wounded soule, to spread the balme of his blood upon every bleeding heart; A Church that makes this generall Christ particular to every Christian, that makes the Saviour of the world, thy Saviour, and my Saviour; that offers the originall sinner Baptisme for that; and the actuall sinner, the body and blood of Christ Jesus for that; a Church that mollifies, and entenders, and shivers the presumptuous sinner with denouncing the judgements of God, and then, consolidates and establishes the diffident soule with the promises of his Gospell; a Church, in contemplation whereof, God may say, *Quid*

[Isa. 5.4] ⁶¹⁰ *potui Vineæ,* what could I doe more for my people then I have done? first to send mine only Son to die for the whole world, and then to spread a Church over the whole world, by which that death of his might be life to every soule. This we preach, this we propose, according to that commission put into our hands, *Ite, prædictæ, Goe, and*

[Mark
16.15]

preach the Gospell to every creature, and yet, Domine, quis credidit? Lord, who hath beleeved our report?

In this then, the Apostle in this Text, places the inflexible, the in corrigible stiffnessesse of mans disobedience, in this he seales up his inexcusablenessse, his irrecoverablenessse, first, that he is not afraid of future judgements, because they are remote; then, that he does not beleeve present judgements to be judgements, because he can make shift to call them by a milder name, accidents, and not judgements, and can assigne some naturall, or morall, or casuall reason for them. But especially in this, that he does not beleeve a perpetuall presence of Christ in his Church, he does not beleeve an Ordinance of meanes, by which, all burdens of bodily infirmities, of crosses in fortune, of dejection of spirit, and of the primary cause of all these, that is, sin it selfe may be taken off, or made easie unto him; he does not beleeve a Church.

Now, as in our former part we were bound to know Gods hand, and then bound to reade it, to acknowledge a judgement to be a judgement, and then to consider what God intended in that judgement, so here we are bound to know the true Church, and then to know what the true Church proposes to us. The true Church is that, where the word is truely preached, and the Sacraments duly administred. But it is the Word, the Word inspired by the holy Ghost; not Apocryphall, not Decretall, not Traditionall, not Additionall supplements; and it is the Sacraments, Sacraments instituted by Christ himself, and not those super-numerary sacraments, those posthume, *post-nati* sacraments, that have been multiplyed after: and then, that which the true Church proposes, is, all that is truly necessary to salvation, and nothing but that, in that quality, as necessary. So that Problematical points, of which, either side may be true, and in which, neither side is fundamentally necessary to salvation, those marginal and interlineary notes, that are not of the body of the text, opinions raised out of singularity, in some one man, and then maintained out of partiality, and affection to that man, these problematical things should not be called the Doctrine of the Church, nor lay obligations upon mens consciences; They should not disturb the general peace, they should not extinguish particular charity towards one another.

The Act then, that God requires of us, is to beleeve: so the words

carry it in all the three places: The Object, the next, the nearest Object of this Belief, is made the Church; that is, to beleieve that God hath established means for the application of Christs death, to all, in all Christian Congregations. *All things are possible to him that believeth,* saith our Saviour; In the Word, and Sacraments, there is

Mar. 9.23

Salvation to every soule, that beleeveth there is so: As on the other side, we have from the same mouth, and the same pen, *He that believeth not, is damned.* Faith then being the root of all, and God

Mar. 16.16

⁶⁶⁰ having vouchsafed to plant this root, this faith, here in his terrestriall paradise, and not in heaven; in the manifest ministery of the Gospell, and not in a secret and unrevealed purpose, (for, faith comes by hearing, and hearing by preaching, which are things executed and transacted here in the Church) be thou content with those meanes which God hath ordained, and take thy faith in those meanes, and beleieve it to be *influxus suasorius*, that it is an influence from God, but an influence that works in thee by way of perswasion, and not of compulsion; It convinces thee, but it doth not constraine thee: It is, as S. *Augustine* sayes excellently, *Vocatio congrua*, it is the voice

⁶⁷⁰ of God to thee: but, his voice then, when thou art fit to heare, and answer that voice; not fitted by any exaltation of thine own naturall faculties, before the comming of grace; nor fitted by a good husbanding of Gods former grace, so as in rigor of justice to merit an increase of grace, but fitted by his preventing, his auxiliant, his concomitant grace, grace exhibited to thee, at that time when he calls thee: for, so saies that Father, *Sic eum vocat, quo modo scit ei congruere, ut vocantem non respuat:* God calls him then, when he knows he wil not resist his calling; But he doth not say, then, when he cannot resist; that needs not be said. But, as there is *pondus glorie*, as the Apostle

[2 Cor.

4.17]

⁶⁸⁰ speaks, *an eternall weight of glory*, which mans understanding cannot comprehend, so there is *Pondus gratiae*, a certain weight of grace, that God layes upon that soule, which shall be his, under which that soule shall not easily bend it self any way from God.

This then is the summe of this whole Catechisme, which these words, in these three places doe constitute: First, that we be truely affected with Gods fore-warnings, and say there, *Domine credo*, Lord I beleieve that report, I beleieve that judgement to be denounced against my sin: And then, that we be duely affected with present changes,

and say there, *Domine credo*, Lord I beleeve that report, I beleeve
690 this judgement to come from thee, and to be a letter of thy hand; Lord enlighten others to interpret it aright, for thy more publique glory, and me, for my particular reformation. And then, lastly, to be sincerely, and seriously affected with the Ordinances of his Church, and to rest in them, for the means of our salvation; and to say there, *Domine credo*, Lord I beleeve this report, I beleeve that I cannot be saved without beleeving, nor beleeve without hearing; And therefore, whatsoever thou hast decreed to thy selfe above in heaven, give me a holy assiduity of indevor, and peace of conscience, in the execution of thy Decrees here; And let thy Spirit beare witnesse with my spirit,
700 that I am of the number of thine elect, because I love the beauty of thy house, because I captivate mine understanding to thine Ordinances, because I subdue my will to obey thine, because I find thy Son Christ Jesus made mine, in the preaching of thy word, and my selfe made his, in the administration of his Sacraments. And keep me ever in the armes, and bosome of that Church, which without any tincture, any mixture, any leaven of superstition, or Idolatry, affords me all that is necessary to salvation, and obrudes nothing, enforces nothing to be beleaved, by any Determination, or Article of hers that is not so. And be this enough for the Explication, and Application,
710 and Complication of these words, in all these three places.

Number 14.

*Preached at S. Pauls in the Evening,
Vpon the day of S. Pauls Conversion.
1628. [1628/9]*

Acts 28.6. *THEY CHANGED THEIR MINDS,
AND SAID, THAT HE WAS A GOD.*

THE SCENE, where this canonization, this super-canonization, (for, it was not of a Saint, but of a God) was transacted, was the Ile of Malta: The person canonized, and proclaimed for a God, was *S. Paul*, at that time by shipwrack cast upon that Iland. And having for some yeares heretofore continued that custome in this place, at this time of the year, when the Church celebrates the Conversion of *S. Paul*, (as it doth this day) to handle some part of his Story, pursuing that custome now, I chose that part, which is knit and wound up in this Text, Then *they changed their minds, and*
¹⁰ *said, He is a God.* *S. Paul* found himselfe in danger of being oppressed in judgement, and thereby was put to a necessity of Appealing to *Cæsar*: By vertue of that Appeale being sent to Rome, by Sea, he was surprized with such stormes, as threatned inevitable ruine; But the Angel of God stood by him, and assured him, that none of those two hundred seaventy six persons, which were in the ship with him, should perish; According to this assurance, though the ship perished, all the passengers were saved, and recovered this land, Malta. Where being courteously received by the Inhabitants, though otherwise *Barbarians*, *S. Paul* doing so much for himselfe and for his company, as
²⁰ to gather a bundle of sticks to mend the fire, there flew a Viper from the heat, and fastned on his hand. They thereupon said among them-

selves, *No doubt, this man is a murderer, whom, though he have escaped the Sea, yet Vengeance suffereth not to live.* But when he shaked off the Viper into the fire, and received no harme, and they had looked, that he should have swoln, and faldn down dead suddenly, after they had looked a great while, and saw no harme come to him, *Then (and then enters our Text) They changed their minds, and said, He is a God.* Almighty God had bred up S. Paul so; so he had catechized him all the way, with vicissitudes, and revolutions from ³⁰ extreme to extreme. He had taught him how to want, and how to abound; how to beare honour, and dishonour: He permitted an Angel of Satan to buffet him, (so he gave him some sense of Hell) He gave him a Rapture, an Extasie, and in that, an appropinquation, an approximation to himselfe, and so some possession of Heaven in this life. So God proceeded with him here in Malta too; He passed him in their mouths from extreme to extreme; A Viper seises him, and they condemne him for a *murderer*; He shakes off the Viper, and they change their minds, and say, *He is a God.*

The first words of our Text carry us necessarily so far back, as to ⁴⁰ see from what they changed; And their periods are easily seene; Their *Terminus à quo*, and their *Terminus ad quem*, were these; first, that he was a *Murderer*, Then that he was a *God*. An error in Morality; They censure deeply upon light evidence: An error in Divinity; They transfer the Name and estimation of a God, upon an unknowne Man. Place both the errors in Divinity; (so you may justly do) And then there is an error in Charity, a hasty and inconsiderate condemning; And an error in faith, a superstitious creating of an imaginary God. Now, upon these two generall Considerations will this Exercise consist; first, that it is naturall Logique, an argumentation naturally imprinted in Man, to argue, and conclude thus, Great calamities are inflicted, therefore God is greatly provoked; These men of Malta were but naturall men, but *Barbarians*, (as S. Luke cals them) and yet they argue, and conclude so; Here is a judgement executed, therefore here is evidence, that God is displeased. And so far they kept within the limits of humanity and piety too; But when they descended hastily and inconsiderately, to particular, and personall applications, This judgement upon this man is an evidence of his guiltinesse in this offence, then they transgressed the

Divisio

bounds of charity; That because a Viper had seised *Pauls* hand, *Paul*
⁶⁰ must needs be a murderer.

And then when we shall have passed thorough those things, which belong to that first Consideration, which consists of these two Propositions, That to conclude so, God strikes, therefore he is angry, is naturall, but hastily to apply this to the condemnation of particular persons, is uncharitable, we shall descend to our second Consideration, to see what they did, when they changed their minds, *They said, He is a God.* And, as in the former part, we shall have seen, That there is in man a naturall Logique, but that strays into uncharableness; So in this we shall see, That there is in man a naturall
⁷⁰ Religion, but that strays into superstition and idolatry; Naturally man is so far from being devested of the knowledge and sense of God, from thinking that there is no God, as that he is apt to make more Gods then he should, and to worship them for Gods, whom he should not. These men of Malta were but Naturall men, but *Barbarians*, (sayes S. *Luke*) yet they were so far from denying God, as that they multiplied Gods, and because the Viper did *Paul* no harm, they change their minds, and say, *He is a God.*

And from these two generall considerations, and these two branches in each, That there is in man a Naturall Logique, but that strays into
⁸⁰ Fallacies; And a Naturall Religion, but that strays into Idolatry, and Superstition, we shall derive, and deduce unto you, such things as we conceive most to conduce to your edification, from this knot, and summary abridgement of this Story, *Then they changed their minds, and said, He is a God.*

1 Part

First then for the first Proposition of our first part, That this is naturall Logique, an argumentation imprinted in every man, God strikes, therefore God is angry, He, whom they that even hate his name, (our Adversaries of the Roman perswasion) doe yet so far tacitely reverence, as that, though they will not name him, they will
⁹⁰ transfer, and insert his expositions of Scriptures, into their works, and passe them as their owne, that is *Calvin*, He, *Calvin*, collects this proposition from this story, *Passim receptum omnibus saeculis*, In all ages, and in all places this hath ever been acknowledged by all men, That when God strikes, God is angry, And when God is angry, God strikes; and therefore, sayes he, *Quoties occurrit memorabilis aliqua*

calamitas, simul in mentem veniat, as often as you see any extraordinary calamity, conclude that God hath been extraordinarily provoked, and hasten to those meanes, by which the anger and indignation of God may be appeased againe. So that for this Doctrine, a man ¹⁰⁰ needs not be preached unto, a man needs not be catechized; A man needs not reade the Fathers, nor the Councils, nor the Schoolmen, nor the Ecclesiasticall story, nor Summists, nor Casuists, nor Canonists, no nor the Bible it selfe for this Doctrine; for this Doctrine, That when God strikes he is angry, and when he is angry he strikes, the naturall man hath as full a Library in his bosome, as the Christian.

We, we that are Christians have one Author of ours, that tells us, *Vindicta mihi, Revenge is mine, saith the Lord*; Moses tells us so; And in that, we have a first and a second Lesson; First, that since ¹¹⁰ Revenge is in Gods hands, it will certainly fall upon the Malefactor, God does not mistake his marke; And then, since Revenge is in his hands, no man must take Revenge out of his hands, or make himselfe his owne Magistrate, or revenge his owne quarrel. And as we, we that are Christians, have our Author, *Moses*, that tells us this, the naturall man hath his secular Author, *Theocritus*, that tels him as much, *Reperit Deus nocentes*, God alwayes finds out the guilty man. In which, the naturall man hath also a first, and a second Lesson too; First, that since God finds out the Malefactor, he never scapes; And then, since God does find him at last, God sought him all the while; ¹²⁰ Though God strike late, yet he pursued him long before; and many a man feels the sting in his conscience, long before he feels the blow in his body. That God finds, and therefore seeks, That God overtakes, and therefore pursues, That God overthrows, and therefore resists the wicked, is a Naturall conclusion as well as a Divine.

The same Author of ours, *Moses*, tels us, *The Lord our God is Lord of lords, and God of gods, and regardeth no mans person*. The naturall man hath his Author too, that tels him; *Semper Virgines Furiæ*, The Furies, (they whom they conceive to execute Revenge upon Malefactors) are alwayes Virgins, that is, not to be corrupted ¹³⁰ by any solicitations. That no dignity shelters a man from the justice of God, is a naturall conclusion, as well as a Divine. We have a sweet Singer of Israel that tels us, *Non dimidiabit dies, The bloudy and*

Deut. 32.35

Deut. 10.17

Psal. 55.23

deceitfull man shall not live out halfe his dayes: And the naturall man hath his sweet singer too, a learned Poet that tels him, that seldome any enormous Malefactor enjoyes *siccum mortem*, (as he calls it) a dry, an un-bloody death. That blood requires blood, is a naturall conclusion, as well as a Divine. Our sweet Singer tels us againe, *That if he fly to the farthest ends of the earth, or to the sea, or to heaven, or to hell, he shall find God there;* And the naturall man hath his

[Psal.
139.8-10]

¹⁴⁰ Author, that tels him, *Qui fugit, non effugit*, He that runs away from God, does not scape God. That there is no sanctuary, no priviledged place against which Gods *Quo Warranto* does not lie, is a naturall conclusion, as well as a divine; *Sanguis Abel*, is our Proverb, *That Abels blood cryes for revenge*, And *sanguis Esopi* is the naturall mans Proverb, That *Esops* blood cryes for revenge; for *Esops* blood was shed upon an indignation taken at sacrifice, as *Abels* was. *S. Pauls Deus Remunerator*, That there is a *God*, and that that *God is a just rewarder of mens actions*, is a naturall conclusion, as well as a Divine.

[Gen. 4.10]

[Heb. 11.6]

When God speaks to us, us that are Christians, in the Scriptures, ¹⁵⁰ he speaks as in a Primitive, and Originall language; when he speaks to the naturall man, by the light of nature, though he speak as in a translation into another language, yet he speaks the same thing; Every where he offers us this knowledge, That where he strikes, he is angry, and where he is angry, he does strike. Therefore *Calvin* might, as he doth, safely and piously establish his *Quoties occurrit*, As often as you see an extraordinary calamity, conclude that God is extraordinarily provoked: And he might as safely have established more then that, That wheresoever God is angry, and in that anger strikes, God sees sinne before; No punishment from God, where there ¹⁶⁰ is no sin. God may have glory in the condemnation of man; but except that man were a sinfull man, God could have no glory in his condemnation. *At the beginning of thy prayer, the commandment went out*, sayes *Gabriel* to *Daniel*; But till *Daniel* prayed, there went out no commandment. At the beginning of the sinners sin, God bends his bow, and whets his arrows, and at last he shoots; But if there were no sin in me, God had no mark to shoot at; for God hates not me, nor any thing that he hath made.

Dan. 9.23

And farther we carry not your consideration upon this first branch of our first Part, Naturally man hath this Logique, to conclude, where

¹⁷⁰ God strikes, God is angry; when God is angry, he will strike: But God never strikes in such anger, but with relation to sin. These men of Malta, naturall men, did so, and erred not in so doing; They erred when they came to particulars, to hasty and inconsiderate applications, for that is uncharitableness, and constitutes our second branch of this part.

When one of the Consuls of Rome, *Caninius*, dyed the same day that he was made Consul, *Cicero* would needs passe a jest upon that accident, and say, The State had had a vigilant Consul of *Caninius*, a watchfull Consul, because he never slept in all his Consulship; for ¹⁸⁰ he dyed before he went to bed. But this was justly thought a fault in *Cicero*, for calamities are not the subject of jests; They are not so casuall things. But yet, though they come from a sure hand, they are not alwayes evidences of Gods displeasure upon that man upon whom they fall. That was the issue between *Job* and his friends; They relied upon that, pursued that which they had laid downe, *Remember, who ever perished being innocent, or where were the righteous cut off?* *Job* relied upon that, pursued that which he had laid downe; *If I justifie my selfe, mine owne words shall condemne me;* (selfe-justification is a selfe-condemnation) *If I say I am perfect, that also shall*

Charitas

¹⁹⁰ *prove me perverse*, sayes *Job*. (No man is so far from purity and perfection, as he that thinks himselfe perfect and pure) But yet, sayes he there, *Though I were perfect, this is one thing, and therefore I say it, God destroyeth the perfect and the wicked.* Gods outward proceeding with a man in this world, is no evidence to another, what he intends him in the next. In no case? In no case, (on this side of Revelation) for the world to come. Till I be a Judge of that mans person and actions, and being his Judge have cleare evidence, and be not mis-led by rumours from others, by passion, and prejudices in my selfe, I must passe no judgement upon him, in this world, nor say,

Iob 4.7

²⁰⁰ This fell upon him for this crime. But whatsoever my capacity be, or whatsoever the Evidence, I must suspend my judgement for the world to come. Therefore sayes the Apostle, *Judge nothing before the time:* When is the time? When I am made Judge, and when I have cleare evidence, then is the time to passe my judgement for this world; But for a finall condemnation in the world to come, the Apostle expresses himselfe fully in that place, *Judge nothing before the time, untill the*

Iob 9.20

1 Cor. 4.5

Lord come, who both will bring to light the hidden things of darkness, and manifest the counsels of the heart.

Acts 5.38

It was a wise and a pious counsel that *Gamaliel* gave that State,
²¹⁰ *Abstinete*, forbeare a while, give God sea-roome, give him his latitude, and you may finde, that you mistook at first; for God hath divers ends in inflicting calamities, and he that judges hastily, may soone mistake Gods purpose. It is a remarkable expressing which the holy Ghost hath put into the mouth of *Naomi*, *Call not me Naomi*, sayes she there; *Naomi* is lovely, and loving, and beloved; *But call me Mara*, sayes she, *Mara* is bitternesse: But why so? *For*, sayes she, *The Almighty hath dealt very bitterly with me*: Bitterly, and very bitterly. But yet so he hath with many that he loves full well. It is true, sayes *Naomi*, but there is more in my case then so; *The Almighty hath afflicted me, and the Lord hath testified against me*; Testified, there is my misery; that is, done enough, given evidence enough for others to beleeve, and to ground a judgement upon it, that he hath abandoned me utterly, forsaken me for ever. Yet God meant well to *Naomi* for all this Testification, and howsoever others might mis-interpret Gods proceeding with her.

That *Ostracisme* which was practised amongst the *Athenians*, and that *Petalisme* which was practised amongst the *Syracusians*, by which Laws, the most eminent, and excellent persons in those States were banished, not for any crime imputed to them, nor for any popular practises set on foot by them, but to conserve a parity, and equality in that State, this *Ostracisme*, this *Petalisme* was not without good use in those governments. If God will lay heaviest calamities upon the best men, If God will exercise an *Ostracisme*, a *Petalisme* in his state, who shall search into his *Arcana imperii*, into the secrets of his government? who shall aske a reason of his actions? who shall doubt of a good end in all his waies? Our Saviour Christ hath shut up that way of rash judgement upon such occasions, when he sayes, *Suppose ye, that those Galileans whom Herod slew, or those eighteen whom the fall of the Towre of Siloe slew, were greater sinners then the rest?*
²³⁰ It is not safely, it is not charitably concluded. And therefore he carries their thoughts, as far on the other side, That he that suffered a calamity, was not only not the greatest, but no sinner; for so Christ sayes, *Neither hath this man sinned, nor his parents*; (speaking of

Luke 13.2

John 9.3

the man that was born blinde.) Not that he, or his Parents had not sinned; but that that calamity was not laid upon him, in contemplation of any sin, but onely for an occasion of the manifestation of Christ's Divinity, in the miraculous recovery of that blinde man. Therefore sayes *Luther* excellently, and elegantly, *Non judicandum de cruce, secundum prædicamentum Quantitatis, sed Relationis*; We
²⁵⁰ must not judge of a calamity, by the predicament of Quantity, How great that calamity is, but by the predicament of Relation, to what God referres that calamity, and what he intends in it; For, *Deus ultionum Deus*, (as *S. Hierome* readeas that place) *God is the God of revenge*, And, *Deus ultionum liberè agit*, This God of revenge, revenges at his owne liberty, when, and where, and how it pleases him.

And therefore, as we are bound to make good constructions of those corrections that God layes upon us, so are we to make good interpretations of those judgements which he casts upon others. First, for our selves, that which is said in *S. Matthew*, *That at the day of judgement shall appeare in heaven, the signe of the Son of Man*, is frequently, ordinarily received by the Fathers, to be intended of the Crosse; That before Christ himselfe appeare, his signe, the Crosse shall appeare in the clouds. Now, this is not literally so, in the Text, nor is it necessarily deduced, but ordinarily by the Ancients it is so accepted, and though the signe of the Son of Man, may be some other thing, yet of this signe, the Crosse, there may be this good application, That when God affords thee, this manifestation of his Crosse, in the participation of those crosses and calamities that he suffered here, when thou hast this signe of the Son of Man upon thee, con-
²⁶⁰ clude to thy selfe that the Son of Man Christ Jesus is comming towards thee; and as thou hast the signe, thou shalt have the substance, as thou hast his Crosse, thou shalt have his Glory. For, this is that which the Apostle intends; *Vnto you it is given*, (not laid upon you as a punishment, but given you as a benefit) *not onely to beleieve in Christ, but to suffer for Christ*. Where, the Apostle seemes to make our crosses a kinde of assurance, as well as our faith; for so he argues, *Not onely to beleieve, but to suffer*; for, howsoever faith be a full evidence, yet our suffering is a new seale even upon that faith. And an evident seale, a conspicuous, a glorious seale. *Quid gloriosius, quam Collegam Christi in passione factum fuisse?* What can be more glori-

Psal. 94.1
 [94: 93 F,
 as in Vulg.]

Mat. 24.30

Phil. 1.29

Cyprian

ous, then to have been made a Colleague, a partner with Christ in his sufferings, and to have fulfilled his sufferings in my flesh? For that is the highest degree, which we can take in Christs schoole, as S. Denys the Areopagite expresses it, *A Deo doctus, non solum divina discit, sed divina patitur*, (which we may well translate, or accommodate thus) He that is throughly taught by Christ, does not onely believe all that Christ sayes, but conformateth him to all that Christ did, and is ready to suffer as Christ suffered. Truly, if it were possible to feare any defect of joy in heaven, all that could fall into my feare

²⁹⁰ would be but this, that in heaven I can no longer expresse my love by suffering for my God, for my Saviour. A greater joy cannot enter into my heart then this, To suffer for him that suffered for me. As

2 Sam. 14.30

God saw that way prosper in the hands of *Absalom*, he sent for *Ioab*, and *Ioab* came not, he came not when he sent a second time, but when he sent Messengers to burne up his corne, then *Ioab* came, and then hee complied with *Absalom*, and seconded and accomplished his desires: So God calls us in his own outward Ordinances, and, a second time in his temporall blessings, and we come not; but we come the sooner, if he burne our Corne, if he draw us by afflicting us.

³⁰⁰ Now, as we are able to argue thus in our owne cases, and in our owne behalves, as when a vehement calamity lies upon me, I can plead out of Gods precedents, and out of his method be able to say, This will not last: *David* was not ten yeares in banishment, but he enjoyed the Kingdome forty: God will recompence my houres of sorrow, with daies of joy; If the calamity be both vehement and long,

2 Sam. 5.4

yet I can say with his blessed servant *Augustine*, *Et cum blandiris pater es, & pater es cum cædis*, I feele the hand of a father upon me when thou strokest me, and when thou striketh me I feele the hand of a father too, *Blandiris ne deficiam, cædis ne peream*, I know thy

³¹⁰ meaning when thou strokest me, it is, lest I should faint under thy hand, and I know thy meaning when thou striketh me, it is, lest I should not know thy hand; If the waight, and continuation of this calamity testifie against me, (as *Naomi* said) that is, give others occasion to think, and to speak ill of me, as of a man, for some secret sins, forsaken of God, still *Nazianzens* refuge is my refuge, *Hoc mihi commentor*, This is my meditation, *Si falsa objicit convitiator, non me attingit*, If that which mine enemy sayes of me, be false, it con-

cernes not me, hee cannot meane me, It is not I that he speakes of, I am no such man; And then, *Si vera dicit*, If that which he sayes be
320 true, it begun not to be true, then when he said it, but was true when I did it; and therefore I must blame my selfe for doing, not him for speaking it; If I can argue thus in mine owne case, and in mine owne behalfe, and not suspect Gods absence from me, because he laies calamities upon me, let me be also as charitable towards another, and not conclude ill, upon ill accidents; for there is nothing so ill, out of which, God, and a godly man cannot draw good. When *John Hus* was at the stake to be burnt, his eye fixed upon a poore plaine Country-fellow, whom he observed to be busier than the rest, and to run oftner, to fetch more and more fagots, to burne him, and he said there-
330 upon no more but this, *O sancta simplicitas!* O holy simplicity! He meant that that man, being then under an invincible ignorance, misled by that zeale, thought he did God service in burning him. But such an interpretation will hardly bee appliable to any of these hasty and inconsiderate Judges of other men, that give way to their owne passion; for zeale, and uncharitablenesse are incompatible things; zeale and uncharitablenesse cannot consist together: and there was evident uncharitablenesse in these men of *Maltas* proceeding, when, because the Viper seized his hand, they condemned him for *a murderer*.

340 It is true, they saw a concurrence of circumstances, and that is alwaies more waighty, then single evidence. They saw a man who had been neare drowning; yet he scaped that. They saw he had gathered a bundle of sticks, in which the Viper was enwrapped, and yet did him no harme when it was in his hand; He scaped that. And then they saw that Viper dart it selfe out of the fire againe, and of all the company fasten upon that man. What should they think of that man? In Gods Name, what they would, to the advancement of Gods glory. They might justly have thought that God was working upon that man, and had some great worke to doe upon that man. Wee put no
350 stop to zeale; we onely tell you, where zeale determines; where uncharitablenesse enters, zeale goes out, and passion counterfeits that zeale. God seeks no glory out of the uncharitable condeming of another man. And then, in this proceeding of these men, wee justly note the slipperinesse, the precipitation, the bottomelesnesse of unchari-

tableness, in judgement; they could consist no where, till they charged him with murder, *Surely he is a murderer.* Many crimes there were, and those capitall, and such as would have induced death, on this side of murder, but they stopped at none, till they came to the worst. And truly it is easie to bee observed, in the wayes of this world,
³⁶⁰ that when men have once conceived an uncharitable opinion against another man, they are apt to beleeve from others, apt to imagine in themselves any kinde of ill, of that man; Sometimes so much, and so falsly, as makes even that which is true, the lesse credible. For, when passionate men will load a man with all, sad and equitable men begin to doubt whether any bee true; and a Malefactor scapes sometimes by being overcharged.

But I move not out of mine owne spheare; my spheare is your edification, upon this centre, The proceeding of these men of *Malta* with *S. Paul*; upon them, and upon you I look directly, and I look onely,
³⁷⁰ without any glance, any reflection upon any other object. And therefore having said enough of those two Branches which constitute our first Part, That to argue out of Gods judgements, his displeasure is naturall, but then that naturall Logique should determine in the zeale of advancing Gods glory, and not stray into an uncharitable condemning of particular persons, because in this uncharitableness there is such a slipperinesse, such a precipitation, such a bottome-lesnesse, as that these hasty censurers could stop no where till they came to the highest charge; having said enough of this, wee passe, in our order, to our second Part, to that which they did, when they
³⁸⁰ changed their mindes, *They changed their mindes, and said he was a God.*

2 Part

In this second part we consider first, the incongruity of depending upon any thing in this world; for, all will change. Men have considered usefully the incongruity of building the towre of Babel, in this, That to have erected a Towre that should have carried that height that they intended in that, the whole body of the earth, the whole Globe, and substance thereof would not have served for a basis, for a foundation to that Towre. If all the timber of all the forests in the world, all the quarries of stones, all the mines of Lead
³⁹⁰ and Iron had beeene laid together, nay if all the earth and sea had beeene petrified, and made one stone, all would not have served for a

basis, for a foundation of that Towre; from whence then must they have had their materials for all the superedifications? So to establish a trust, a confidence, such an acquiescence as a man may rely upon, all this world affords not a basis, a foundation; for every thing in this world is fluid, and transitory, and sandy, and all dependance, all assurance built upon this world, is but a building upon sand; all will change. It is true, that a faire reputation, a good opinion of men, is, though not a foundation to build upon, yet a faire stone in the building,
400 and such a stone, as every man is bound to provide himselfe of. For, for the most part, most men are such, as most men take them to be; *Neminem omnes, nemo omnes fecerit;* All the world never joyned to deceive one man, nor was ever any one man able to deceive all the world. *Contemptu famæ contemnuntur & virtutes,* was so well said by *Tacitus*, as it is pity *S. Augustine* said it not, They that neglect the good opinion of others, neglect those vertues that should produce that good opinion. Therefore *S. Hierom* protests to abhor that *Paramum de trivio*, as he calles it, that vulgar, that street, that dunghill language, *Satis mihi*, as long as mine owne conscience reproaches me of
410 nothing, I care not what all the world sayes. We must care what the world sayes, and study that they may say well of us. But when they doe, though this be a faire stone in the wall, it is no foundation to build upon, for, *They change their minds.*

Who do? our text does not tell us who; The story does not tell us, of what quality and condition these men of Malta were, who are here said to *have changed their minds*. Likeliest they are to have beene of the vulgar, the ordinary, the inferiour sort of people, because they are likeliest to have flocked and gathered together upon this occasion of *Pauls* shipwrack upon that Iland. And that kinde of
420 people are alwaies justly thought to be most subject to this levity, *To change their minds.* The greatest Poet layes the greatest levity and change that can be laid, to this kinde of people; that is, *In contraria*, That they change even from one extreame to another; *Scinditur incertum studia in contraria vulgus.* Where that Poet does not onely meane, that the people will be of divers opinions from one another; for, for the most part they are not so; for the most part they think, and wish, and love, and hate together; and they doe all by example, as others doe, and upon no other reason, but therefore, because others

Populus

doe. Neither was that Poet ever bound up by his words, that hee
 430 should say *In contraria*, because a milder, or more modified word
 would not stand in his verse; but hee said it, because it is really true,
 The people will change into contrary opinions; And whereas an
 Angel it selfe cannot passe from East to West, from extreame to
 extreame, without touching upon the way betweene, the people will
 passe from extreame to extreame, without any middle opinion; last
 minutes murderer, is this minutes God, and in an instant, *Paul*, whom
 they sent to be judged in hell, is made a judge in heaven. The people
 will change. *In the multitude of people is the Kings honour*; And

Prov. 14.28

2 Sam. 24.3

440 *God adde unto thy people, how many soever they be, a hundred fold*.

But when *David* came to number his people with a confidence in their
 number, God tooke away the ground of that confidence, and lessened
 their number seventy thousand in three dayes. Therefore as *David*
 could say, *I will not be afraid of ten thousand men*, so he should say,
 I will not confide in ten thousand men, though multiplied by millions;
 for they will change, and at such an ebbe, the popular man will lye,
 as a Whale upon the sands deserted by the tide. We finde in the
 Roman story, many examples (particularly in *Commodus* his time,
 upon *Cleander*, principall Gentleman of his Chamber) of severe

450 executions upon men that have courted the people, though in a way
 of charity, and giving them corne in a time of dearth, or upon like
 occasions. There is danger in getting them, occasioned by jealousie
 of others, there is difficulty in holding them, by occasion of levity in
 themselves; Therefore we must say with the Prophet, *Cursed be the
 man, that trusteth in man, and maketh flesh his arme, and whose
 heart departeth from the Lord*. For, *They*, the people, *will change
 their minds*.

Ier. 17.5

Principes

But yet there is nothing in our text, that binds us to fixe this levity
 upon the people onely. The text does not say, That there was none of
 460 the Princes of the People, no Commanders, no Magistrates present at
 this accident, and partners in this levity. Neither is it likely, but that
 in such a place as Malta, an Iland, some persons of quality and com-
 mand resided about the coast, to receive and to give intelligence, and
 directions upon all emergent occasions of danger, and that some such
 were present at this accident, and gave their voyce both wayes, in the

exclamation, and in the acclamation, That hee was *a murderer*, and that he was *a God*. For, *They will change their minds*; All, High as well as low, will change. A good Statesman *Polybius* sayes, That the people are naturally as the Sea; naturally smooth, and calme, and ⁴⁷⁰ still, and even; but then naturally apt to be moved by influences of Superiour bodies; and so the people apt to change by them who have a power over their affections, or a power over their wils. So, sayes he, the Sea is apt to be moved by stormes and tempests; and so, the people apt to change with rumors and windy reports. So, the Sea is moved, So the people are changed, sayes *Polybius*. But *Polybius* might have carried his politique consideration higher then the Sea, to the Aire too; and applied it higher then to the people, to greater persons; for the Aire is shaked and transported with vapours and exhalations, as much as the sea with winds and stormes; and great men as much ⁴⁸⁰ changed with ambitions in themselves, and flatteries from others, as inferiour people with influences, and impressions from them. All change their minds; High, as well as low will change. But *I am the Lord; I change not*. I, and onely I have that immunity, Immutability; And therefore, sayes God there, *ye sons of Iacob are not consumed*; Therefore, because I, I who cannot change have loved you; for they, who depend upon their love, who can change, are in a wofull condition. And that involves all; all can, all will, all do change, high and low.

Therefore, *It is better to trust in the Lord, then to put confidence in man*. What man? Any man. *It is better to trust in the Lord, then to put confidence in Princes*. Which *David* thought worth the repeating; for he sayes it againe, *Put not your trust in Princes*. Not that you may not trust their royll words, and gracious promises to you; not that you may not trust their Counsailes, and executions of those Counsailes, and the distribution of your contributions for those executions; not that you may not trust the managing of affaires of State in their hands, without jealous inquisitions, or suspitious mis-interpretations of their actions. In these you must trust Princes, and those great persons whom Princes trust; But when these great persons are in the ⁵⁰⁰ balance with God, there they weigh as little, as lesse men. Nay, as *David* hath ranked and disposed them, lesse; for thus he conveys that consideration, *Surely men of low degree are vanity*; that is sure

Mal. 3.6

Psal. 118.8

Ver. 9

Psal. 146.3

Psal. 62.9

enough; there is little doubt of that; men of low degree can profit us nothing; they cannot pretend or promise to doe us good; But then sayes *David* there, *Men of high degree are a lye*; They pretend a power, and a purpose to do us good, and then disappoint us. Many times men cannot, many times men will not; neither can we finde in any but God himselfe, a constant power, and a constant will, upon which we may relie: The men of Malta, of what ranke soever they ⁵¹⁰ were, did; all men, low and high, will change their minds.

Neither have these men of Malta (consider them in what quality you will) so much honour afforded them, in the Originall, as our translation hath given them. We say, *they changed their minds*; the Original says only this, *they changed*, and no more. Alas, they, we, men of this world, wormes of this dunghil, whether Basilisks or blind wormes, whether Scarabs or Silkworms, whether high or low in the world, have no minds to change. The Platonique Philosophers did not only acknowledge *Animam in homine*, a soule in man, but *Mentem in anima*, a minde in the soul of man. They meant by the ⁵²⁰ minde, the superiour faculties of the soule, and we never come to exercise them. Men and women call one another inconstant, and accuse one another of having changed their minds, when, God knowes, they have but changed the object of their eye, and seene a better white or red. An old man loves not the same sports that he did when he was young, nor a sicke man the same meats that hee did when hee was well: But these men have not changed their mindes; The old man hath changed his fancy, and the sick man his taste; neither his minde.

The Mind implies consideration, deliberation, conclusion upon ⁵³⁰ premisses; and wee never come to that; wee never put the soule home; wee never bend the soule up to her height; we never put her to a tryall what she is able to doe towards discerning a tentation, what towards resisting a tentation, what towards repenting a tentation; we never put her to tryall what she is able to doe by her naturall faculties, whether by them shee cannot be as good as a *Plato*, or a *Socrates*, who had no more but those naturall faculties; what by vertue of Gods generall grace, which is that providence, in which he inwraps all his creatures, whether by that she cannot know her God, as well as the Oxe knowes his Crib, and the Stork her nest; what by vertue of

⁵⁴⁰ those particular graces, which God offers her in his private inspirations at home, and in his publique Ordinances here, whether by those she cannot be as good an houre hence, as she is now; and as good a day after, as that day that she receives the Sacrament; we never put the soule home, we never bend the soule up to her height; and the extent of the soule is this minde. When *David* speaks of the people, he sayes, *They imagine a vaine thing*; It goes no farther, then to the fancy, to the imagination; it never comes so neare the minde, as Consideration, Reflection, Examination, they onely imagine, fancy a vain thing, which is but a waking dreame, for the fancy is the seat, ⁵⁵⁰ the scene, the theatre of dreames. When *David* speaks there of greater persons, he carries it farther then so, but yet not to the minde; *The Rulers take counsell*, sayes *David*; but not of the minde, not of rectified and religious reason; but, *They take counsell together*, sayes he; that is, of one another; They sit still and harken what the rest will doe, and they will doe accordingly. Now, this is but a Herding, it is not an Union; This is for the most part, a following of affections, and passions, which are the inferiour servants of the soule, and not of that, which we understand here by the Minde, The deliberate resolutions, and executions of the superiour faculties thereof.

⁵⁶⁰ *They changed*, sayes our Text; not their mindes; there is no evidence, no appearance, that they exercised any, that they had any; but they changed their passions. Nay, they have not so much honour, as that afforded them, in the Originall; for it is not *They changed*, but *They were changed*, passively; Men subject to the transportation of passion, doe nothing of themselves, but are merely passive; And being possest with a spirit of feare, or a spirit of ambition, as those spirits move them, in a minute their yea is nay, their smile is a frowne, their light is darknesse, their good is evill, their Murderer is a God. These men of *Malta* changed, not their mindes, but their ⁵⁷⁰ passions, and so did not change advisedly, but passionately were changed, and in that distemper, they said, *He is a God*.

In this hasty acclamation of theirs, *He is a God*, we are come to that which was our principall intention in this part, That as man hath in him a naturall Logique, but that strayes into Fallacies, in uncharitable judgements, so man hath in him a naturall Religion, but that strayes into idolatry, and superstition. The men of Malta were but meere

Psal. 2.1

Deus

naturall men, and yet were so far from denying God, as that they multiplied Gods to themselves. The soule of man brings with it, into the body, a sense and an acknowledgment of God; neither can all the ⁵⁸⁰ abuses that the body puts upon the soule, whilst they dwell together, (which are infinite) devest that acknowledgement, or extinguish that sense of God in the soule. And therefore by what severall names soever the old heathen Philosophers called their gods, still they meant all the same God. *Chrysippus* presented God to the world, in the notion and apprehension of *Divina Necessitas*, That a certaine divine necessitie which lay upon every thing, that every thing must necessarily be thus and thus done, that that Necessity was God; and this, others have called by another name, Destiny. *Zeno* presented God to the world, in the notion and apprehension of *Divina lex*; That it was ⁵⁹⁰ not a constraint, a necessity, but a Divine law, an ordinance, and settled course for the administration of all things; And this law was *Zenoes* God; and this, others have called by another name, Nature. The Brachmans, which are the Priests in the East, they present God, in the notion and apprehension of *Divina lux*, That light is God; in which, they expresse themselves, not to meane the fire, (which some naturall men worshipped for God) nor the Sunne, (which was worshipped by more) but by their light, they meane that light, by which man is enabled to see into the next world; and this we may well call by a better Name, for it is Grace. But still *Chrysippus* by his Divine ⁶⁰⁰ Necessity, which is Destiny, and *Zeno* by his Divine law, which is Nature, and the Brachmans by their Divine light, which is Grace, (though they make the operations of God, God) yet they all intend in those divers names, the same power.

The naturall man knowes God. But then, to the naturall man, who is not onely finite, and determined in a compasse, but narrow in his compasse, not onely not bottomlesse, but shallow in his comprehensions, to this naturall, this finite, and narrow, and shallow man, no burden is so insupportable, no consideration so inextricable, no secret so inscrutable, no conception so incredible, as to conceive One infinite God, that should do all things alone, without any more Gods. That that power that establishes counsails, that things may be carried in a constancy, and yet permits Contingencies, that things shall fall out casually, That the God of Certainty, and the God of Con-

tingency should be all one God, That that God that settles peace, should yet make warres, and in the day of battaile, should be both upon that side that does, and that side that is overcome, That the conquered God, and the victorious God, should be both one God, That that God who is all goodnesse in himselfe, should yet have his hand in every ill action, this the naturall man cannot digest, not
⁶²⁰ comprehend. And therefore the naturall man eases himselfe, and thinkes he eases God, by dividing the burden, and laying his particular necessities upon particular Gods. Hence came those enormous multiplications of Gods; *Hesiods* thirty thousand Gods, and three hundred *Iupiters*. Hence came it that they brought their children into the world under one God, and then put them to nurse, and then to schoole, and then to occupations and professions under other severall Gods. Hence came their *Vagitanus*, a God that must take care that children doe not burst with crying; and their *Fabulanus*, a God that must take care, that children doe not stammer in speaking;
⁶³⁰ Hence came their *Statelinus*, and their *Potinus*, a God that must teach them to goe, and a God that must teach them to drinke. So far, as that they came to make *Febrem Deam*, To erect Temples and Altars to diseases, to age, to death it selfe; and so, all those punishments, which our true God laid upon man for sin, all our infirmities they made Gods. So far is the naturall man from denying God, as that he thus multiplies them.

But yet never did these naturall men, the Gentiles ascribe so much to their Gods, (except some very few of them) as they of the Romane perswasion may seeme to doe to their Saints. For they limited their
⁶⁴⁰ devotions, and sacrifices, and supplications, in some certaine and determined things, and those, for the most part, in this world; but in the Romane Church, they all aske all of all, for they aske even things pertaining to the next world. And as they make their Saints verier Gods then the Gentils doe theirs, in asking greater things at their hands, so have they more of them. For, if there be not yet more Saints celebrated by Name, then will make up *Hesiods* thirty thousand, yet they have more, in this respect, that of *Hesiods* thirty thousand, one Nation worshipped one, another another thousand; In the Romane Church, all worship all. And howsoever it be for the number, yet,
⁶⁵⁰ saith one, we may live to see the number of *Hesiods* thirty thousand

equalled, and exceeded; for, if the Jesuits, who have got two of their Order into the Consistory, (they have had two Cardinals) and two of their Order into heaven, (they have had two Saints Canonized) if they could get one of their Order into the Chayre, one Pope; As we reade of one Generall that knighted his whole Army at once; so such a Pope may Canonize his whole Order, and then *Hesiods* thirty thousand would be literally fulfilled.

And, that, as we have done, in the multiplication of their gods, so, in their superstition to their created gods, we may also observe a ⁶⁶⁰ congruity, a conformity, a concurrence between the Heathen and the Romane Religion; As the Heathen cast such an intimidation, such an infatuation, not onely upon the people, but upon the Princes too, as that in the Story of the *Ægyptian* Kings we finde, that whensoever any of their Priests signified unto any of their Kings, that it was the pleasure of his God, that he should leave that kingdome, and come up to him, that King did alwayes without any contradiction, any hesitation, kill himselfe; so are they come so neare to this in the Romane Church, as that, though they cannot infatuate such Princes, as they are weary of, to kill themselves, yet when they are weary of ⁶⁷⁰ Princes, they can infatuate other men, to those assassinats, of which our neighbour kingdome hath felt the blow more then once, and we the offer, and the plotting more then many times.

That that I drive to, in this consideration, is this, That since man is naturally apt to multiply Gods to himselfe, we doe with all Christian diligence shut up our selves in the belief and worship of our one and onely God; without admitting any more Mediators, or Intercessors, or Advocates, in any of those Modifications or Distinctions, with which the later men have painted and disguized the Religion of Rome, to make them the more passable, and without making any one ⁶⁸⁰ step towards meeting them, in their superstitious errors, but adhere intirely to our onely Advocate, and Mediator, and Intercessor Christ Jesus; for he does no more need an Assistant, in any of those offices, then in his office of Redeemer, or Saviour; and therefore, as they require no fellow-Redeemer, no fellow-Saviour, so neither let us admit any fellow-Advocate, fellow-Mediator, fellow-Intercessor in heaven. For why may not that reason hold all the yeare, which they assigne in the Romane Church, for their forbearance of prayers to any Saint,

upon certaine dayes? Upon *Good-Fryday*, and *Easter-day*, and *Whitsunday*, say they, we must not pray to any Saint, no not to the blessed

⁶⁹⁰ Virgin, *Quia Christus, & Spiritus Sanctus, sunt tunc temporis, supremi, & unici Advocati*. Because upon those dayes, Christ, and the Holy Ghost, are our principall, nay upon those dayes, our onely Advocates. And are Christ, and the Holy Ghost out of office a weeke after *Easter*, or after *Whitsontide*? Since man is naturally apt to multiply Gods, let us be Christianly diligent, to conclude our selves in One.

Gavantus in
Rubr. Mis-
sal. par. 1.
Tit. 9. § 8

And then, since man is also naturally apt to stray into a superstitious worship of God, let us be Christianly diligent, to preclude all waies, that may lead us into that temptation, or incline us towards supersti-

⁷⁰⁰ tion. In which, I doe not intend, that we should decline all such things, as had been superstitiously abused, in a superstitious Church; But, in all such things, as being in their own nature indifferent, are, by a just commandment of lawfull authority, become more then indifferent (necessary) to us, though not *Necessitate medii*, yet *Necessitate præcepti*, (for, though salvation consist not in Ceremonies, Obedience doth, and salvation consists much in Obedience) That in all such things, we alwayes informe our selves, of the right use of those things in their first institution, of their abuse with which they have been depraved in the Roman Church, and of the good use which

⁷¹⁰ is made of them in ours. That because pictures have been adored, we do not abhor a picture; Nor sit at the Sacrament, because Idolatry hath been committed in kneeling. That Church, which they call Lutheran, hath retained more of these Ceremonies, then ours hath done; And ours more then that which they call Calvinist; But both the Lutheran, and ours, without danger, because, in both places, we are diligent to preach to the people the right use of these indifferent things. For this is a true way of shutting out superstition, Not alwayes to abolish the thing it selfe, because in the right use thereof, the spirituall profit, and edification may exceed the danger, but by preach-

⁷²⁰ ing, and all convenient wayes of instruction, to deliver people out of that ignorance, which possesses people in the Roman captivity.

From which naturall inclination of man, we raise this, by way of conclusion of all, That since man is naturally apt to multiply Gods to himselfe, and naturally apt to worship his Gods superstitiously,

Atheista

since there is a pronenesse to many Gods, and to superstition, in nature, There cannot be so unnaturall a thing, no such Monster in nature, or against nature, as an Atheist, that beleeves no God. For, when we, we that are Christians, have reproached this Atheist, thus farre, our way, Canst not thou beleeve one God? such a debility, such ⁷³⁰ a nullity in thy faith, as not to beleeve one God? we require no more, and canst thou not doe that, not one? when we, we that are Christians, have reproached him so farre, The naturall man of whose company hee will pretend to be, will reproach him so much farther, as to say, Canst not thou beleeve one God? We, we who proceed by the same light that thou doest, beleeve a thousand. So that the naturall man is as ready, readier then the Christian, to excommunicate the Atheist; For, the Atheist that denies all Gods, does much more oppose the naturall man, that beleeves a thousand, then the Christian, that beleeves but one.

⁷⁴⁰ Poore intricated soule! Riddling, perplexed, labyrinthicall soule! Thou couldest not say, that thou beleevest not in God, if there were no God; Thou couldest not beleeve in God, if there were no God; If there were no God, thou couldest not speake, thou couldest not thinke, not a word, not a thought, no not against God; Thou couldest not blaspheme the Name of God, thou couldest not sweare, if there were no God: For, all thy faculties, how ever depraved, and perverted by thee, are from him; and except thou canst seriously beleeve, that thou art nothing, thou canst not beleieve that there is no God. If I should aske thee at a Tragedy, where thou shouldest see him that had ⁷⁵⁰ drawne blood, lie weltring, and surrounded in his owne blood, Is there a God now? If thou couldst answer me, No, These are but Inventions, and Representations of men, and I beleeve a God never the more for this; If I should ask thee at a Sermon, where thou shouldest heare the Judgements of God formerly denounced, and executed, re-denounced, and applied to present occasions, Is there a God now? If thou couldst answer me, No, These are but Inventions of State, to couple and regulate Congregations, and keep people in order, and I beleeve a God never the more for this; Bee as confident as thou canst, in company; for company is the Atheists Sanctuary; ⁷⁶⁰ I respit thee not till the day of Judgement, when I may see thee upon thy knees, upon thy face, begging of the hills, that they would fall

downe and cover thee from the fierce wrath of God, to aske thee then, Is there a God now? I respit thee not till the day of thine own death, when thou shalt have evidence enough, that there is a God, though no other evidence, but to finde a Devill, and evidence enough, that there is a Heaven, though no other evidence, but to feele Hell; To aske thee then, Is there a God now? I respit thee but a few houres, but six houres, but till midnight. Wake then; and then darke, and alone, Heare God aske thee then, remember that I asked thee now, Is there a God? and if thou darest, say No.

And then, as there is an universall Atheist, an Atheist over all the world, that beleeves no God, so is he also an Atheist, over all the Christian world, that beleeves not Christ. That which the Apostle sayes to the *Ephesians*, *Absque Christo, absque Deo*, As long as you were *without Christ*, you were *without God*, is spoken (at least) to all that have heard Christ preached; not to beleeve God, so, as God hath exhibited, and manifested himselfe, in his Son Christ Jesus, is, in S. *Pauls* acceptation of that word, Atheisme: and S. *Paul*, and he that speaks in S. *Paul*, is too good a Grammarien, too great a Critique for thee to dispute against.

And then, as there is an universall Atheist, he that denies God, And a more particular Atheist, he that denies Christ; so in a narrower, and yet large sense of the word, there is an actuall Atheist, a practicall Atheist, who though he doe pretend to make God, and God in Christ the object of his faith, yet does not make Christ, and Christ in the holy Ghost, that is, Christ working in the Ordinances of his Church, the rule and patterne of his actions, but lives so, as no man can beleeve that he beleeves in God.

This universall Atheist, that beleeves no God, the heavens, and all the powers therein, shall condemne at the last day; The particular Atheist, that beleeves no Christ, the glorious company of the Apostles, that established the Church of Christ, shall condemn at that day; And the practicall Atheist, the ungodly liver, the noble army of Martyrs, that did, and suffered so much for Christ, shall then condemne. And condemne him, not onely as the most impious thing, but as the most inhumane; Not onely as the most ungodly, but as the most unnaturall thing: for an Atheist is not onely a Devil in Religion, but a monster in nature; not onely elemented and composed of

[Eph. 2.12]

Heresies in the Church, but of paradoxes, and absurdities in the ⁸⁰⁰ world; Naturall men, the men of Malta, even Barbarians, though subject to levity and changing their minds, yet make this their first act after their change, to constitute a God, though in another extreme, yet in an evident and absolute aversenesse from Atheisme; *They changed their minds, and said, he was a God.* And be this enough for the Explication of the words, and their Application, and Complication to the celebration of the day.

The God of heaven rectifie in us our naturall Logique; That in all his Judgements we glorifie God, without uncharitable condemning other men. The God of heaven sanctifie to us our naturall Religion, ⁸¹⁰ That it be never quenched nor damped in us, never blown out by Atheisme, nor blowne up by an Idolatrous multiplying of false, or a superstitious worship of our true God. The God of heaven preserve us in safety, by the power of the Father; In saving knowledge, by the wisdome of the Son; And in a peacefull unity of affections, by the love and goodnesse of the holy Ghost. *Amen.*

Number 15.

*A Lent-Sermon Preached at White-hall,
February 20. 1628. [1628/9]*

JAMES 2.12. *SO SPEAK YE, AND SO DO, AS
THEY THAT SHALL BE JUDGED BY THE
LAW OF LIBERTY.*

THIS is one of those seven Epistles, which *Athanasius* and *Origen* call'd *Catholick*; that is, universal; perchance because they are not directed to any one Church, as some others are, but to all the Christian world: And S. *Hierom* call'd them *Canonical*; perchance because all Rules, all Canons of holy Conversation are compriz'd in these Epistles: And *Epiphanius*, and *Oecumenius* call'd them *Circular*; perchance, because as in a Circle, you cannot discern which was the first point, nor in which, the compass begun the Circle; so neither can we discern in these Epistles, whom the Holy Ghost begins withall, whom he means principally, King or Subject, Priest or People, Single or Married, Husband or Wife, Father or Children, Masters or Servants; but Universally, promiscuously, indifferently, they give All rules, for All actions, to All persons, at All times, and in All places; As in this Text, in particular, which is not, by any precedent, or subsequent relation, by any connexion or coherence, directed upon any company, or any Degree of Men: for the Apostle does not say, Ye Princes, nor ye people; but ye, ye in general, to all, *So speak ye, and so do, as they that shall be judged by the law of liberty*: So these Epistles are *Catholick*, so they are *Canonical*, and they are *Circular* so. But yet, though in a Circle we know not where the compass began, we know not which was the first point; yet we

know, that the last point of the Circle returns to the first, and so becomes all one; and as much as we know the last, we know the first point. Since then the last point of that Circle, in which God hath created us to move, is a kingdome (for it is the kingdom of heaven) and it is a Court (for it is that glorious Court, which is the presence of God, in the communion of his Saints) it is a fair and a pious conception, for this Congregation, here present now in this place, to believe, that the first point of this Circle of our Apostle here, is a ³⁰ Court too; and that the Holy Ghost, in proposing these duties in his general *Ye*, does principally intend, ye that live in Court, ye whom God brings so neer to the sight of himself, and of his Court in heaven, as that you have always the picture of himself, and the pourtrainture of his Court in your eyes: for a Religious King is the Image of God, and a Religious Court is a Copy of the Communion of Saints. And therefore be you content to think, that to you especially our Apostle says here, *Ye, ye who have a nearer propinquity to God, a more assiduous conversation with God, by having better helps then other inferior stations do afford (for though God be seen in a weed, in a worm, yet* ⁴⁰ *he is seen more clearly in the Sun) So speak ye, and so Do, as they that shall be judged by the law of liberty.*

Divisio

Now, as the first Divels were in heaven (for it was not the punishment which they feel in Hell, but the sin which they committed in heaven, which made them Divels) and yet the fault was not in God, nor in the place; so if the greatest sins be committed in Courts (as even in *Rome*, where they will needs have an Innocent Church, yet they confess a guilty Court) the faults are personal, theirs that do them, and there is no higher author of their sin. The Apostle does not bid us say, that it is so in Courts; but lest it should come to be so, he ⁵⁰ bids us give these rules to Courts, *So speak ye, and so Do, as they that shall be judged by the law of liberty.* First then, here is no express precept given, no direct commandment, to speak: The Holy Ghost saw, there would be speaking enough in Courts; for, though there may be a great sin in silence, a great prevarication in not speaking in a good cause, or for an oppressed person; yet the lowest voice in a Court, whispering it self, speaks aloud, and reaches far; and therefore, here is onely a rule to regulate our speech, *Sic loquimini, So speak ye.* And then, as here is no express precept for speaking, so here

is no express precept for Doing; The Holy Ghost saw, there would be
⁶⁰ Doing enough, business enough in Court: for, as silence, and halfe
 silence, whispering, may have a loud voice; so, even undoing may be
 a busie Doing; and therefore, here's onely a Rule to regulate our
 Doings too, *Sic facite*, So do ye. And lastly, as there is speaking
 enough, even in silence, and Doing enough, even in undoing, in
 Court; So the Court is alwayes under judgement enough. Every dis-
 contented person that hath miss'd his preferment, though he have
 not merited it; every drunkard that is over-heat, though not with his
 own wine; every conjecturing person, that is not within the distance
 to know the ends, or the ways of great Actions, will Judge the highest
⁷⁰ Counsels, and execution of those Counsels. The Court is under judge-
 ment enough, and they take liberty enough; and therefore here is a
 rule to regulate our liberty, *A law of liberty: So speak ye, and, &c.*
 But though for the more benefit of the present congregation, we fix
 the first point of this Circle, that is, the principal purpose of the Holy
 Ghost, upon the Court; yet our Text is an Amphitheater. An Amphi-
 theater consists of two Theaters: Our Text hath two parts, in which, all
 men, all may sit, and see themselves acted; first, in the obligation that is
 laid upon us, upon us all, *Sic loquimini, sic facite*: And then in the
⁸⁰ Reason of this Holy diligence, and religious cautelousness, *Quia judi-
 candi*, Because you are all to be judged, *by, &c.* which two general
 parts, the Obligation, and the Reason, flowing into many sub-divided
 branches, I shall, I think, do better service, both to your understand-
 ings, and to your memory, and to your Affections, and Consciences, to
 present them as they shall arise anon, in their order, then to pour them
 out, all at once now.

First then, in our first part, we look to our Rule, in the first Duty,
 our speaking; *Sic loquimini*, So speak ye. The Comique Poet gives
 us a good Caution, *Si servus semper consuescat silentio, fiet nequam*;
 That servant that says nothing, thinks ill. As our *Nullifidians*, Men
⁹⁰ that put all upon works, and no faith; and our *Solifidians*, Men that
 put all upon faith and no works, are both in the wrong; So there is a
 danger in *multi-loquio*, and another in *nulli-loquio*: He that speaks
 over-freely to me, may be a Man of dangerous conversation; And the
 silent and reserv'd Man, that makes no play, but observes, and says
 nothing, may be more dangerous then he: As the *Romane* Emperor

Part I
Loquimini

professed to stand more in fear of one pale man, and lean man, then of twenty that studyed and pursued their pleasures, and lov'd their ease, because such would be glad to keep things in the state they then were, but the other sort affected changes: so for the most part, he that ¹⁰⁰ will speak, lies as open to me, as I to him; speech is the Balance of conversation. Therefore, as gold is not *Merx*, but *preium*; Gold is not ware, but the price of all ware; So speaking is not Doing, but yet fair speaking prepares an acceptation before, and puts a value after, upon the best actions. God hath made other Creatures *Gregalia*, sociable, besides man; Sheep, and Deer, and Pigeons, will flock, and herd, and troup, and meet together; but when they are met, they are not able to tell one another why they meet. Man onely can speak; silence makes it but a Herding: That that makes Conversation, is speech, *Qui datum deserit, respuit datorem*, says *Tertullian*. He that ¹¹⁰ uses not a benefit, reproaches his Benefactor. To declare Gods goodness, that hath enabled us to speak, we are bound to speak: speech is the Glue, the Cyment, the soul of Conversation, and of Religion too.

Deo
[Phil. 3.20]

Now, your *conversation is in heaven*; and therefore *loquimini Deo*, first speak to him that is in heaven, speak to God. Some of the Platonique Philosophers thought it a profanation of God, to speak to God; They thought, that when our Thoughts were made Prayers, and that the Heart flow'd into the Tongue, and that we had invested and apparel'd our Meditations with words, this was a kinde of Painting, and Dressing, and a superfluous diligence, that rather tasted of ¹²⁰ humane affections, then such a sincere service, as was fit for the presence of God; Onely the first conceptions, the first ebullitions and emanations of the soul, in the heart, they thought to be a fit sacrifice to God, and all verball prayer to be too homely for him. But God himself, who is all spirit, hath yet put on bodily lineaments, Head, and Hands, and Feet, yea and Garments too, in many places of Scripture, to appear, that is, to manifest himself to us: And when we appear to God, though our Devotion be all spiritual, as he is all spirit, yet let us put on lineaments and apparel upon our Devotions, and digest the Meditations of the heart, into words of the mouth. God came to us

[Joh. 1.14] ¹³⁰ *in verbo*, In the word; for Christ is, The word that was made flesh. Let us, that are Christians, go to God so, too, That *the words of our mouth*, as well as *the Meditations of our heart*, may be acceptable to

[Psa. 19.14]

him. Surely, God loves the service of Prayer, or he would never have built a house for Prayer; And therefore we justly call Publique prayer, the Liturgy, *Service*: Love that place, and love that service in that place, *Prayer*. They will needs make us believe, that S. *Francis* preached to Birds, and Beasts, and Stones; but they will not go about to make us believe that those Birds, and Beasts, and Stones joyned with S. *Francis* in Prayer. God can speak to all things; that's the ⁴⁰ office of Preaching, to speak to others: But, of all, onely Man can speak to God; and that's the office of Prayer. It is a blessed conversation, to spend time in Discourse, in Communication with God. God *went his way, as soon as he had left communing with Abraham*. When we leave praying, God leaves us: But God left not *Abraham*, as long as he had any thing to say to God; And we have always something to say unto him. He loves to hear us tell him, even those things which he knew before; his Benefits in our Thankfulness, And our sins in our Confessions, And our necessities in our Petitions. And therefore having so many Occasions to speak to God, and to speak of ⁵⁰ God, *David* ingeminates that, and his ingemination implies a wonder, *O that men would* (And it is strange if Men will not) *O that men would*, says he more then once or twice, *O that men would praise the Lord, and tell the wondrous works that he hath done for the sons of Men!* for, *David* determines not his precept in that, Be thankful unto him; for a Thankfulness may pass in private, But *Be Thankful unto him, and speak good of his name*. Glorifie him in speaking to him, in speaking of him, in speaking for him.

Loquimini Deo, speak to God; And *loquimini Diis*, speak to them whom God hath call'd Gods. As Religious Kings are bound to speak ⁶⁰ to God by way of prayer; so those who have that sacred office, and those that have that Honorable office to do so, are bound to speak to Kings by way of Counsel. God hath made all good men *partakers of the Divine Nature*; They are the *sons of God*, The *seed of God*; But God hath made Kings partakers of his Office, and Administration. And as between man and himself, God hath put a Mediator, that consists of God and Man; so between Princes and People, God hath put Mediators too, who consider'd in themselves, retain the nature of the people (so Christ did of man) but consider'd in their places, have fair and venerable beams of his power, and influences of him upon

Gen. 18 ult.

[Psa. 107.8,
15, 21, 31]

Psal. 100.4

Diis

[2 Pet. 1.4]

¹⁷⁰ them. And as our Mediator Christ Jesus found always his Fathers ears open to him; so do the Church and State enter blessedly and successfully, by these Mediators, into the ears of the King. Of our Mediator Christ himself, it is said, *That he offered up prayers, and strong cryes, and Tears*; Even Christ was put to some difficulties in his Mediation for those that were his; But *he was heard*, says that Text, *in that he feared*.

Heb. 5.7 Even in those things, wherein, in some emergent difficulties, they may be afraid they shall not, these Mediators are graciously and opportunely heard too, in the due discharge of their offices. That which was *Davids* prayer, is our possession, our happiness, *Let not the*

¹⁸⁰ *foot of Pride come against us*: we know there is no Pride in the Head; and because there is no fault in the Hands neither, that is, in them, into whose hands this blessed Mediatorship is committed, by the great places of power, and Council, which they worthily hold; the foot of pride, forraign, or home-oppression, does not, shall not tread us down. And for the continuation of this happiness, let me have leave to say, with *Mordicai*'s humility, and earnestness too, to all such Mediators, that which he said to *Esther*, *Who knows, whether thou beest not brought to this place for this purpose?* To speak that, which his sacred and gracious ears, to whom thou speakest, will always be

¹⁹⁰ well pleased to hear, when it is delivered by them, to whom it belongs to speak it, and in such humble and reserved manner, as such sovereign persons as owe an account but to God, should be spoke too? *Sic loquimini Deo*, So let Kings speak to God, (that was our first) *Sic loquimini Diis*, So let them, whom Kings trust, speak to Kings, whom God hath called Gods, (that was our second.) And then, a third branch in this rule of our first duty, is, *Sic loquimini imaginibus Dei*, So speak you to Gods Images, to Men of condition inferior to your selves; for they also are Images of God, as you are.

Imaginibus

Dei

Vers. 2

Vers. 3

Apoc. 3.20

And this is truely, most literally the purpose of the Apostle here,

²⁰⁰ That you under-value no Man for his outward appearance; That you over-value no man for his goodly apparel, or Gold Rings; That you say not to a poor man, *Stand thou there*; or if you admit him to sit, *Sit here under my footstool*. But it is a precept of Accessibleness, and of Affability; Affability, that is, A civility of the City of God, and a Courtship of the Court of heaven, to receive other Men, the Images of God, with the same easiness that God receives you. God stands at the Door, and knocks, and stays our leisure, to see if we will open, and

let him in: Even at the door of his Beloved, he stood, and *knocked*,
till his head was filled with dew, and his locks with the drops of the
²¹⁰ *night.* But God puts none of us to that, to which he puts himself, and
 his Christ: But, *Knock*, says he, *and it shall be opened unto you;* No
 staying at the door, opened as soon as you knock. The nearest that
 our Expositors can come, to finde what it was that offended God, in
 Moses striking of the Rock for water, is, that *he strook it twice*; that
 he did not believe that God would answer his expectation at one
 striking. God is no in-accessible God, that he may not be come to;
 nor inexorable, that he will not be moved, if he be spoken to; nor
 dilatory, that he does not that he does, seasonably. *Daniel* presents
 God *Antiquum Dierum*, as an Old Man; but that is as a Reverend,
²²⁰ not as a froward person. *Mens in sermonibus nostris habitat, &*
gubernat verba: The soul of a man is incorporate in his words; As he
 speaks, we think he thinks: *Et bonus paterfamilias, in illo primo*
vestibulo aestimatur, says the same Father. As we believe that to be
 a free house, where there is an easie entrance; so we doubt the less
 of a good heart, if we finde charitable and courteous language. But
 yet there is an excess in this too, in this self-effusion, this pouring of
 a mans self out, in fair, and promising language. Inaccessibleness is
 the fault, which the Apostle aims at here: and truly the most inacces-
 sible Man that is, is the over-liberal, and profuse promiser: He is
²³⁰ therefore the most inaccessible, because he is absent, when I am come
 to him, and when I do speak with him. To a retir'd, to a reserv'd man,
 we do not easily get; but when we are there, he is there too: To an
 open and liberal promiser we get easily; but when we are with him,
 he is away, because his heart, his purpose is not there. But, *sic loqui-
 mini Deo*, so speak ye to God (that's a remembrance to Kings) *Sic*
loquimini Diis, so speak ye to them whom God hath call'd Gods
 (that's a remembrance to Mediators between Kings and Subjects.)
Sic loquimini Imaginibus Dei, so speak ye to Gods images, to all men
 (that's a remembrance to all that possess any superiority over others)
²⁴⁰ as that your *loquimini* may be accompanied with a *facite*, your saying
 with Doing, your good words with good actions: for so our Apostle
 joynts them here, *So speak ye, and so Do:* and so we are come to
 our second rule; from the rule of our Words, to the Rule of our
 Actions.

John Baptist was all voice, yet *John Baptist* was a fore-runner of

Cant. 5.2

Mat. 7.7

Num. 20.10

Ambro.

Facite

Christ. The best words are but words, but they are the fore-runners of Deeds: but Christ himself, as he was God himself, is *Purus Actus*, all Action, all Doing. Comfortable words are good cordials; They revive the spirits, and they have the nature of such occasional physick: but

²⁵⁰ Deeds are our food, our dyet, and that that constantly nourishes us.

1 John 3.18

Non verbo, says the Apostle; Let us not love in word, nor in tongue; but in Deed, and in Truth. Not that we may not love in words; but that

Ambrose

our Deeds are the true seals of that love, which was also love, when it was in words. But *Ne quod luxuriat in flore, attenuetur & hebetetur in fructu*; lest that tree that blew early and plentifully, blast before it knit, second your good words with actions too. It is the Husbandry and the Harvest of the righteous man; (as it is gather'd in *David*)

Psal. 37.30

The mouth of the righteous speaketh wisdome: so we read it; there it is in the Tongue, in words onely: The Vulgar hath it, *Meditatur*,

²⁶⁰ He Meditates it; so the heart is got in. But the Original, *Hagah*, is noted to signifie, *fructificavit*, He brings forth fruits thereof; and so the Hand is got in too: And when that which is well spoken, was well meant, and hath been well expressed in Action, that's the Husbandry of the righteous Man; then his Harvest is all in. It is the way

Exod. 20.18

of God himself; *Philo Judæus* notes, that the people are said to have seen the noise, and the voice of God; because, whatever God says, it determines in Action: If we may hear God, we may see him; what he says, he does too. Therefore from that example of God himself,

²⁷⁰ *S. Gregory* directs us; We must, says he, shew our Love, *Et veneratione sermonis, & Ministerio largitatis*, with a fair respect in words, and with a reall supply in Deeds. Nay, when we look upon our pattern, that is, God, *Tertullian* notes well, That God prevented his own speaking, by Doing; *Benedicebat, quæ benefaciebat*; first he made all things Good, and then he Blessed them, that they might be better; first he wrought, and then he spoke. And so Christs way and proceeding is presented to us too; so far from not Doing when he speaks,

Acts 1.1

as that he Does before he speaks. Christ began to Do, and to Teach, says *S. Luke*; but first to Do. And He was mighty in Deeds, and in words; but first in Deeds. We cannot write so well as our Copy, to

Luke ult. 19

²⁸⁰ begin always at Deeds, as God, and his Christ; But yet let us labor to write so fair after it, as first to afford comfortable words; and though our Deeds come after, yet to have them from the beginning

in our intention; and that we do them, not because we promised, but promise because we love to do good, and love to lay upon our selves the obligation of a promise. The instrument and Organ of Nature was the eye; The Natural Man finds God in that he sees, in the Creature. The Organ of the Law, which exalted, and rectified Nature, was the Hand; *Fac hoc & vives*; perform the law, and thou shalt live. So also, the Organ of the Gospel is the Ear, for faith comes by hearing; ^o But then the Organ of faith it self, is the Hand too; A Hand that lays hold upon the Merits of Christ, for my self; and a Hand that delivers me over to the Church of God, in a holy life, and exemplary Actions, for the edification of others. So that All, All from nature to Grace, determines in Action, in Doing good. *Sic facite Deo*, so do good to God, in reall assisting his cause: *Sic facite Diis*, so do good to them, whom God hath called Gods, in reall seconding their religious purposes: *Sic facite Imaginibus Dei*, so do good to the Images of God, in reall relieving his distressed Members, as that you do all this, upon that which is made the Reason of all, in the second part of this text, ^p Because you are to be judged by the law of liberty.

Timor futuri judicii hujus vitæ paedagogus. Our School-Master to teach us to stand upright in the last judgement, is the Meditation, and the fear of that judgement, in this life. It is our School-master, and School-master enough. *I said unto the fool*, thus and thus, says *David*: *And I said unto the wicked*, thus and thus, says he: for, says he, God is the Judge: He thought it enough to enlighten the understanding of the fool, enough to rectifie the perverseness of the wicked, if he could set God before them, in that Notion, as a Judge: for, this is one great benefit from the present contemplation of the future judgement, that whosoever does truly, and advisedly believe, that ever he shall come to that judgement, is at it now; He that believes that God will judge him, is Gods Commissioner, Gods Delegate, and, in his name, judges himself now. Therefore it is a useful mistaking, which the *Romane* Translation is fallen into, in this Text, in reading it thus, *Sicut incipientes judicari*; So speak ye, and so Do, as they upon whom the judgement were already begun. For, *Qui timet ante Christi Tribunal præsentari*, He that is afraid to be brought to the last judgement, hath but one Refuge, but one Sanctuary, *Ascendat Tribunal Mensis suæ & constituat se ante seipsum*; Let him cite himself before

Part II
Basil
Judicium
Psal. 75.4

Aug.

himself, give evidence himself against himself; and so guilty as he is found here, so innocent he shall stand there. Let him proceed upon himself, as *Job* did, and he is safe; *I am afraid of all my sorrows*, says he; Afraid that I have not said enough against my self, nor repented enough; Afraid that my sorrows have not been sincere, but mingled with circumstances of loss of health, or honour, or fortune, occasioned by my sins; and not onely, not principally for the sin it self. *I am afraid of all my sorrowes*, says he: but how much more then of my mirths and pleasures? To judge our selves by the judgement of flatterers, that depend upon us; to judge our selves by the event and success of things, (I am enriched, I am preferred by this course, and therefore all's well) to judge our selves by example of others, (others do thus, and why not I?) All these proceedings are *Coram non Judice*, all these are literally *Præmunire* cases, for they are appellations into forraigne Jurisdictions, and forraigne Judicatures. Onely our own conscience rectified, is a competent judge. And they that have passed the triall of that judgement, do not so much rise to judgement at last, as stand and continue in judgement: their judgement, that is, their triall, is passed here; and there they shall onely receive sentence, and that sentence shall be, *Euge bone serve; Well done, good and faithfull servant*; since thou didst enter into Judgement in the other world, enter into thy Masters Joy in this. But howsoever we be prepar'd for that judgement, well, or not well; and howsoever the Judge be disposed towards us, well, or not well, there is this comfort given us here, that that judgement shall be *per legem*, by a Law, we shall be judged by a law of Liberty; which is our second branch in this second part.

Per Legem
[Joh. 19.7]

[Gen. 18.25]

The Jews that prosecuted the Judgement against Christ, durst not do that without pretending a Law: *Habemus legem*, say they, we have a law, and he hath transgressed that. The necessary precipitations into sudden executions, to which States are forced in rebellious times, we are faine to call by the name of *Law*, Martial Law. The Torrents, and Inundations, which invasive Armies pour upon Nations, we are fain to call by the name of Law, *The Law of Armes*. No Judgement, no Execution, without the name, the colour, the pretence of Law; for still men call for a Law for every Execution. And shall not the Judge of all the earth doe right? Shall God judge us, con-

9.28

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demn us, execute us at the last day, and not by a Law? by something that we never saw, never knew, never notified, never published, and judge me by that, and leave out the consideration of that Law, which
⁶⁰ he bound me to keep? I ask S. Pauls question, *Where is the disputer of the world?* Who will offer to dispute unnecessary things, especially where Authority hath made it necessary to us, to forbear such Disputations? *Blessed are the peace-makers that command, and blessed are the peace-keepers that obey,* and accommodate themselves to peace, in forbearing unnecessary and uncharitable controversies: *But, without controversie, great is the mystery of godliness;* The Apostle invites us to search into no farther mysteries, then such as may be without controversie: the Mystery of Godliness is without controversie; and godliness is, to believe that God hath given us a
³⁷⁰ Law, and to live according to that Law. This, this godliness, (that is, Knowledge and Obedience to the Law) hath the promises of this life, and the next too; all referr'd to his Law: for, without this, this godliness (which is holiness) no man shall see God: All referr'd to a Law. This is Christs Catechisme in S. John, That we might know the *only true God, and Jesus Christ whom he sent.* A God commanding, and a Christ reconciling us, if we have transgressed that Commandment. And this is the Holy Ghosts Catechisme in S. Paul, *Deus remunerator,* That we believe God to be, and to be a just rewarder of mans actions: still all referr'd to an obedience, or
³⁸⁰ obedience of a Law. The Mystery of godliness is great, that is, great enough for our salvation, and yet without controversie; for, though controversies have been moved about Gods first act, there can be none of his last act; though men have disputed of the object of Election, yet of the subject of Execution there is no controversie: No man can doubt, but that when God delivers over any soule actually, and by way of execution to eternall condemnation, that he delivers over that soule to that eternal condemnation, for breaking his Law. In this we have no other adversary, but the over-sad, the despairing soule; and it becomes us all, to lend our hand to his succour, and to pour in our
³⁹⁰ Wine, and our Oyle, into his Wounds, that lies weltring and surrounded in the blood of his own pale and exhausted soule: That soule, who though it can testifie to it self, some endeavour in the wayes of holiness, yet upon some collateral doubts, is still suspicious, and

I Cor. 1.20

I Tim. 3.16

[1 Tim. 4.8]

17.3

Heb. 11.6

jealous of God. How often have we seen, that a needlesse jealousie and suspition, conceived without cause, hath made a good body bad? A needlesse jealousie and suspition of his purposes and intentions upon thee, may make thy mercifull God angry too. Nothing can alienate God more from thee, then to think that any thing but sin can alienate him. How wouldest thou have God mercifull to thee, if

Basil ⁴⁰⁰ thou wilit be unmercifull to God himself? And, *Qui quid tyrannicum in Deo*, He that conceives any tyrannical act in God, is unjust to the God of Justice, and unmercifull to the God of Mercy. Therefore in the 17th. of our Injunctions, we are commanded to arm sad souls against Despair, by setting forth the Mercy, and the Benefits, and the Godliness of Almighty God (as the word of the Injunction is, the godliness of God) for, to leave God under a suspicion of dealing ill with any penitent soule, were to impute ungodliness to God. Therefore to that mistaking soule, that discomposed, that shiver'd, and shrivel'd, and ravel'd, and ruin'd soule, to that jealous and suspicio-

Coloss. 2.16 ⁴¹⁰ soule onely, I say with the Apostle, *Let no man judge you*, intruding into those things which he hath not seen. Let no man make you afraid of secret purposes in God, which they have not, nor you have not seen; for, that by which you shall be judged, is the Law; that Law, which was notified, and published to you. The Law alone were much too heavy, if there were not a superabundant ease and alleviation in that hand, that Christ Jesus reaches out to us. O consider the weight and the ease; and for pity to such distrustful souls, and for establishment of your owne, stop your devotions a little, upon this consideration: first, there is *Chirographum*, a hand-writing of Ordinances against me; a Debt, an Obligation contracted by our first Parents, in their disobedience, and falne upon me. And even that (be it but Originall sin) is shrewd evidence; there's my first charge. But,

Deletum est, says the Apostle there; that's blotted, that's defaced, that cannot be sued against me, after Baptisme: Nay, *Sublatum, crucifixum*, it is cancel'd, it is nailed to the Crosse of Christ Jesus, it is no more sin; in it self it is; but to me, to condemnation, it is not: here's my charge, and my discharge for that. But yet there is a heavier evidence, *Pactum cum inferno*, as the Prophet *Esay* speaks, *I have made a covenant with death, and with Hell I am at an agreement*; that is,

⁴³⁰ says S. *Gregory*, *Audacter, Indefinenter peccamus, & diligendo, ami-*

[Isa.] 28.15

citiam profitemur: We sin constantly, and we sin continually, and we sin confidently; and we finde so much pleasure and profit in sin, as that we have made a league, and sworn a friendship with sin; and we keep that perverse, and irreligious promise, over-religiously; and the sins of our youth flow into other sins, when age disables us for them. But yet there is a *Deletum est*, in this case too; our covenant with death is disanull'd (sayes that Prophet) when we are made partakers of the death of Christ, in the blessed Sacrament. Mine actuall sins lose their act, and mine habituall sins fall from me as a habit,
 440 as a garment put off, when I come to that: there's my charge, and my discharge for that. But yet there is worse evidence against me, then either this *Chirographum*, the first hand-writing of *Adams* hand, or then this *pactum*, this contract of mine own hand, actuall and habituall sin (for of these, one is wash'd out in water, and the other in blood, in the two Sacraments.) But then there is *Lex in Membris*, sayes the Apostle, *I finde a law, that when I would do good, evil is present with me.* Sin assisted by me, is now become a tyrant over me, and hath established a government upon me; and there is a law of sin, and a law in my flesh, which after the water of Baptism taken,
 450 and the water of penitent teares given; after the blood of Jesus Christ taken, and mine own blood given (that is, a holy readiness at that time, when I am made partaker of Christs death, to die for Christ) throwes me back, by relapses into those repented sins. This put the Apostle to that passionate exclamation, *O wretched man that I am!* And yet he found a deliverance, even from the body of this death, through Jesus Christ his Lord: that is, a free, an open recourse and access to him in all oppressions of heart, in all dejections of spirit. Now, when this *Chirographum*, this bond of *Adams* hand, Original sin, is cancell'd upon the Cross of Christ; And this *Pactum*, this bond
 460 of mine own hand, actual sins, washed away in the blood of Christ; and this *Lex in membris*, this disposition to relapse into repented sins (which, as a tide that does certainly come every day, does come every day in one form or other) is beaten back, as a tide by a bank, by a continual opposing the merits and the example of Christ Jesus, and the practise of his fasting, and such other medicinall disciplines, as I find to prevale against such relapses; when by this blessed means, the whole Law, against which I am a trespasser, is evacuated, will

Rom. 7.21

God condemn me for all this, and not by a Law? When I have pleaded Christ, and Christ, and Christ; Baptism, and Blood, and ⁴⁷⁰ Teares; will God condemn me an oblique way, when he cannot by a direct way; by a secret purpose, when he hath no law to condemn me by? Sad and disconsolate, distorted and distracted soul! if it be well said in the School, *Absurdum est disputare, ex manuscriptis*, it is an unjust thing in Controversies and Disputations, to press arguments out of Manuscripts, that cannot be seen by every man; it were ill said in thy conscience, that God will proceed against thee *ex manuscriptis*, or condemn thee upon any thing which thou never saw'st, any unrevealed purpose of his. Suspicious soul! ill-presaging soul! Is there something else, besides the day of Judgement, that the Son ⁴⁸⁰ of Man does not know? Disquiet soul! Does he not know the proceeding of that Judgement, wherein himself is to be the Judge? But that when he hath died for thy sins, and so fulfilled the Law in thy behalfe, thou maist be condemned without respect of that Law, and upon something, that shall have had no consideration, no relation to any such breach of any such Law in thee? Intricated, intangled conscience! Christ tells thee of a Judgement, because thou didst not do the works of Mercy, not feed, not cloath the poor; for those were enjoyned thee by a Law: But he never tells thee of any Judgement therefore, because thy name was written in a dark book of Death, never ⁴⁹⁰ unclasped, never opened unto thee in thy life. He sayes unto thee lovingly, and indulgently, Fear not, for it is Gods good pleasure to give you the Kingdome; But he never sayes to the wickedest in the world, Live in fear, dye in anxiety, in suspition, and suspension for his displeasure: a displeasure conceived against you, before you were sinners, before you were men, hath thrown you out of that Kingdome into utter darkness. *There is no condemnation to them that are in Christ Jesus*; the reason is added, because the Law of the Spirit of Life hath made them free from the Law of Sin, and of Death. All, upon all sides, is still referred to Law. And where there is no law ⁵⁰⁰ against thee (as there is not to him that is in Christ; and he is in Christ, who hath endeavoured the keeping, or repented the breaking of the Law) God will never proceed to execution by any secret purpose never notified, never manifested. Suspicious, jealous, scattered soule, recollect thy self, and give thy self that redintegration,

[Luke
12.32]

Rom. 8.1

that acquiescence, which the Spirit of God, in the means of the Church offers thee: study the Mystery of godlinesse, which is without all controversie; that is, endeavour to keep, repent the not keeping of the Law, and thou art safe; for that that you shall be judged by, is a Law. But then this Law is called here a Law of Liberty; and
 510 whether that denotation, that it is called a Law of Liberty, import an ease to us, or a heavier weight upon us, is our last disquisition, and conclusion of all: *So speak ye, and so do, as they that shall be judged by the law of liberty.*

That the Apostle here, by the Law of Liberty, meanes the Gospel, was never doubted. He had called the Gospel so, before this place: *Whoso looketh into the perfect law of liberty, and continueth therein, shall be blessed in his deed;* that is, blessed in doing so, blessed in conforming himself to the Gospel. But why does he call it so, a Law of Liberty? Not because men naturally affecting liberty, might be
 520 drawn to an affection of the Gospel, by proposing it in that specious name of Liberty, though it were not so. The Holy Ghost calls the Gospel a Pearle, and a Treasure, and a Kingdom, and Joy, and Glory; not to allure men with false names, but because men love these, and the Gospel is truly all these; a Pearle, and a Treasure, and a Kingdome, and Joy, and Glory: And it is truly a Law of Liberty. But of what kind, and in what respect? Not such a Liberty as they have established in the Roman Church, where Ecclesiastical Liberty must exempt Ecclesiastical persons from participating all burdens of the State, and from being Traitors, though they commit treason,
 530 because they are Subjects to no secular Prince: nor the liberty of the Anabaptists, that overthrowes Magistracy, and consequently all subjection, both Ecclesiastical and Laick; for, when upon those words, *Be ye not servants of men,* S. Chrysostome sayes, this is Christian liberty, *Nec aliis nec sibi servire*, neither to be subjects to others, nor to our selves; that's spoken with modification, with relation to our first Allegiance, our Allegiance to God; not to be so subject to others, or to our selves, as that either for their sakes or our owne, we depart from any necessary declaration of our service to God.

First then, the Gospel is a Law of Liberty, in respect of the Author
 540 of the Gospel, of God himself, because it leaves God at his liberty. Not at liberty to judge against his Gospel, where he hath manifested

Lex libertatis

[James] 1.25

1 Cor. 7.23

Deo

it for a Law; for he hath laid a holy necessity upon himself, to judge according to that Law, where he hath published that law. But at liberty so, as that it consists onely in his good pleasure, to what Nation he will publish the Gospel, or in what Nation he will continue the Gospel, or upon what persons he will make this Gospel effectuall. So *Oecumenius* (who is no single witness, nor speaks not alone, but compiles the former Fathers) places this liberty in God, that God is at liberty to give this Gospel when he will; and at liberty so, as that ⁵⁵⁰ he hath exempted no man, how well soever he love him; nor put any such fetters or manacles upon himself, but that he can and will punish those that transgress this law. So it is a Law of liberty to God; nothing determined upon any man, nothing concluded in himself, lies so in Gods way, as to hinder him from proceeding in his last judgement, according to the keeping or breaking of this law: still God is at his liberty. And it is a Law of liberty in respect of us: of us, who are Christians; and considered so, either with a respect to the naturall man, or with a respect to the Jew. For, if we compare the Christian with the naturall man, the law of Nature layes the ⁵⁶⁰ same obligation upon the naturall man, as the Gospel does upon the Christian, for the morall part thereof. The Christian is no more bound to love God, nor his neighbour, then the naturall man is: therein the naturall man hath no more liberty then the Christian; so far their law is equal: And then all the law which the Christian hath, and the natural man hath not, is a law of liberty to the Christian, that is, a law that gives him an ease, and a readier way to perform those duties; which way the natural man hath not, and yet is bound to the same duties. The natural man, if he transgress that law, which he finds in his own heart, findes a condemnation in himself, as well as the Christian; therein he is no freer then the Christian: But he finds no Sanctuary, no Altar, no Sacrifice, no Church; no such Liberties, as the Christian does in the Gospel. So the Gospel is a law of Liberty to us in respect of the natural man, that it sets us at liberty, restores us to liberty, after we are falne into prison for debt, into Gods displeasure for sin, by affording us means of reconciliation to God again.

Judæi

It is so also in respect of the Law given by God to the Jewes. The Jewes had liberties, that is, refuge and help of sacrifices for sin; which the natural man had not: for, if the natural man were driven and

followed from his own heart, that he saw no comfort of an innocency
 580 there, he had no other liberties to flie to, no comfort in any other
 thing; no law, no promise annexed to any other action; not to Sacrifice,
 as the Jewes; or to Sacrament, as the Christians, but must irre-
 mediably sink under the condemnation of his own heart. The Jew
 had this liberty, a Law, and a Law that involv'd the Gospel; but
 then the Gospel was to the Jew but as a letter seal'd; and the Jew
 was but as a servant, who was trusted to carry the letter, as it was,
 seal'd, to another, to carry it to the Christian. Now the Christian hath
 received this letter at the Jewes hand, and he opens it; he sees the
 Jewes Prophesie made History to him; the Jewes hope and reversion,
 590 made possession and inheritance to him: he sees the Jewes faith made
 matter of fact; he sees all that was promised and represented in the
 Law, performed and recorded in the Gospel, and applied in the Church.
 There Christ sayes, *Henceforth call I you not servants, but friends.*
 Wherein consists this enfranchisement? In this; *The servant know-
 eth not what his master doth* (the Jewes knew not that) *but I have
 called you friends*, sayes Christ, *for all things that I heard of my
 Father, I have made known unto you. The Law made nothing per-
 fect*, sayes the Apostle. Where was the defect? he tells us that; *The
 old Covenant* (that is, the Law) *gendreth to bondage*. What bond-
 600 age? he tells us that too, when he says, *The Law was a Schoolmaster.*
 The Jews were as School-boys, always spelling, and putting together
 Types and Figures; which things typified and figured, how this
 Lamb should signifie *Christ*, how this fire should signifie a *holy
 Ghost*. The Christian is come from school to the University, from
 Grammar to Logick, to him that is *Logos* it self, the Word; to appre-
 hend and apply Christ himself; and so is at more liberty then when
 he had onely a dark law, without any comment, with the natural
 man; or onely a dark comment, that is, the Law, with a dimme
 light, and ill eys, as the Jews had: for though the Jew had the liberty
 610 of a Law, yet they had not the law of Liberty. So the Gospel is a law
 of Liberty to God, who is still at his liberty to give and take, and to
 condemn according to that law; and a law of liberty to us, as we are
 compared to the natural man, or to the Jew. But when we confine our
 selves in our selves, positively, without comparison, it is not such a
 law of liberty to us, as some men have come too near saying, That

John 15.15

Heb. 7.19

Galat. 4.24

3.23

the sins of Gods children do them no harm; that God sees not the sins of his children; that God was no further out with *David* in his Adultery, then in his Repentance: But, as to be born within the Covenant, that is, of Christian Parents, does not make us Christians,

Aug. 6²⁰ (for, *Non nascitur, sed renascitur Christianus*) the Covenant gives us a title to the Sacrament of Baptisme, and that Sacrament makes us Christians: so this law of liberty gives us not a liberty to sin, but a liberty from sin. *Noli libertate abuti, ad libere peccandum*, sayes the same Father; It is not a liberty, but an impotency, a slavery, to sin. *Voluntas libera quæ pia*, sayes he, onely a holy soul is a free soul.

2 Cor. 3.17 Leo
Where the spirit of the Lord is, there is liberty, sayes the Apostle: And *Splendidissimum in se quisque habet speculum*, Every man hath a glasse, a chrystal, into which, though he cannot call up this spirit (for the Spirit of God breathes where it pleases him) yet he can see

6³⁰ this spirit, if he be there, in that glasse: every man hath a glasse in himselfe, where he may see himselfe, and the Image of God, sayes that Father, and see how like he is to that. To dare to reflect upon my selfe, and to search all the corners of mine owne conscience, whether I have rightly used this law of liberty; and neither been bold before a sinne, upon presumption of an easie; nor diffident after, upon suspicion of an impossible reconciliation to my God: this is Evangelical liberty.

So then (to end all) though it be a law of Liberty, because it gives us better meanes of prevention before, and of restitution after, then 6⁴⁰ the natural man, or the Jew had; yet we consider, that it is this law of Liberty, this law that hath afforded us these good helps, by which we shall be judged; and so, though our case be better then theirs, because we have this law of Liberty, which they wanted, yet our case growes heavier then theirs, if we use it not aright. The Jewes shall be under a heavier condemnation then the natural man, because they had more liberty, that is, more means of avoyding sin, then the natural man had; and, upon the same reason, the Christian under a heavier condemnation then either, because he shall be judged by this law of Liberty.

Mark 16.16 6⁵⁰ What judgement then gives this law? This; *Qui non crediderit, damnabitur*; and so sayes this Law in the Law-makers mouth, *He that believes not, shall be damned*. And as no lesse light then Faith

it selfe, can shew you what Faith is, what it is to believe; so no lesse time then Damnation shall last, can shew you what Damnation is: for, the very form of Damnation is the everlastingness of it; and, *Qui non crediderit, He that believeth not shall be damned*: there's no commutation of penance, nor beheading after a sentence of a more ignominious death, in that court. Dost thou believe that thou dost believe? yet this law takes not that answer: This law of Liberty takes
 660 the liberty to look farther; *Through faith into works*; for, so sayes the Law in the mouth of the Lawmaker; *To whom much is given, of him much shall be required*. Hast thou considered every new title of Honour, and every new addition of Office, every new step into higher places, to have laid new Duties, and new obligations upon thee? Hast thou doubled the hours of thy Prayers, when thy Preferments are doubled; and encreased thine Almes, according as thy Revenues are encreased? Hast thou done something, done much in this kinde? this law will not be answer'd so; this law of Liberty takes the liberty to call upon thee for all. Here also the Law sayes in the
 670 mouth of the Lawmaker, *If thou have agreed with many adversaries*, sayes Christ, (let that be, If thou have satisfied many duties) (for duties are adversaries, that is, temptations upon us) *yet, as long as thou hast one adversary, agree with that adversary quickly in the way*; leave no duty undischarged, or unrepented in this life. Beloved, we have well delivered our selves of the feare of Purgatory; none of us feare that: but another mistaking hath overtaken us, and we flatter our selves with another danger, that is, Compensation, that by doing well in one place, our ill doing in another is recompenced: an ill Officer looks to be sav'd, because he is a good husband to his wife, a
 680 good father to his children, a good master to his servants; and he thinks he hath three to one for his salvation. But, as nature requires the qualities of every element which thou art composed of; so this law of Liberty calls upon thee for the exercises of all those vertues, that appertain to every particular place thou hold'st: This liberty, this law of Liberty takes; It binds thee to believe Christ, All Christ; Gods Christ, as he was the eternal Son of the Father, God of God; our Christ, as he was made man for our salvation; and thy Christ, as his blessed Spirit, in this his Ordinance, applies him to thee, and offers him into thine armes this minute. And then, to know, that he

Luke 12.48

Mat. 5.25

⁶⁹⁰ looks for a retribution from thee, in that measure, in which he hath dealt with thee; much for much; and for several kinds of good, according to those several good things, which he hath done for thee. And, if thou be first defective in these, and then defective in laying hold upon him, who is the propitiation and satisfaction for thy defects in these, this law of Liberty returnes to her liberty to pronounce, and the Judge to his liberty to execute that sentence, *Damnaberis*, thou wilt be cast into that prison, where thou must pay the last farthing; thou must; for, Christ dyes not there, and therefore there thou must lie, till there come such another ransome as Christ; nay, a ⁷⁰⁰ greater ransome then Christ was, for Christ paid no debts in that prison. This then is the Christians case, and this is the Abridgement of his Religion; *Sic loquimini, sic facite*; to speak aright, and to doe aright; to profess the truth, and not be afraid nor ashamed of that; and to live according to that profession: for, no man can make God the author of sin; but that man comes as near it as he can, that makes Gods Religion a cloke for his sin. To this God proceeds not meerly and onely by commandment, but by perswasion too; And, though he be not bound to do so, yet he does give a reason. The reason is, because we must give account of both; both of Actions, and of Words; ⁷¹⁰ of both we shall be judged, but judged by a Law; a Law which excludes, on Gods part, any secret ill purpose upon us, if we keep his Law; a Law which excludes, on our part, all pretence of Ignorance; for no man can plead ignorance of a Law. And then, a law of Liberty; of liberty to God: for God was not bound to save a man, because he made him; but of his own goodness, he vouchsafed him a Law, by which he may be saved; a law of Liberty to us: so that there is no Epicurism, to doe what we list; no such liberty as makes us Libertines; for then there were no Law; nor Stoicism, nor fatality, that constraines us to doe that we would not do, for then there were no ⁷²⁰ Liberty. But the Gospel is such a law of Liberty, as delivers us, upon whom it works, from the necessity of falling into the bondage of sin before, and from the impossibility of recovering after, if we be falne into that bondage. And this is liberty enough; and of this liberty, our blessed God give us the right use, for his Son Christ Jesus sake, by the operation of that Holy Ghost, that proceeds from both. *Amen.*

Number 16.

Preached upon Easter-day. 1629.

JOB 4.18. *BEHOLD, HE PUT NO TRUST IN HIS SERVANTS, AND HIS ANGELS HE CHARGED WITH FOLLY.*

WE CELEBRATE this day, the Resurrection of our Lord and Saviour Christ Jesus, Blessed for ever; and in His, all ours; All, that is, the Resurrection of all Persons; All, that is, the Resurrection of all kinds, whether the Resurrection from calamities in this world, *Ezechiel's Resurrection*, where God saies to him, *Putasne vivent?* Son of man doest thou thinke, these scattered Bones can live againe? or the Resurrection from sin, *S. Johns Resurrection*, Blessed is he that hath his part in the first Resurrection: Or of the Resurrection to Glory, *S. Paul's Resurrection*, that is, more ¹⁰ argued, and more particularly established, by that Apostle, then by the rest. This Resurrection to glory, is the consummation of all the others; therefore we looke especially at this; and in this, our qualification in this state of glory, is thus expressed by our Saviour Christ himselfe, *Erimus sicut Angeli*, In the Resurrection, we shall be as the Angels. And that we might not flatter our selves in a dreame of a better estate, then the Angels have, in this text we have an intimation, what their state and condition is, *Behold, he put no trust in his Servants, and his Angels he charged with folly.*

Ezek. 37.3

Apo. 20.6

1 Cor. 15

Luke 20.36

Divisio

In our handling of these words, these shall be our two parts; *De ²⁰ quibus*, and *De quo*; Of whom these words are spoken, and then of what; First, what is positively said, and then, what is consequently inferred; what proposed, and what concluded; what of the Angels,

and then, what of us, who shall be like the Angels. In the first, the Persons of whom these words are spoken, because, though our Interpreters vary in opinions, yet even from their various opinions, there arise good instructions, we shall rather Problematically inquire, then Dogmatically establish, first, whether these words were spoken of Angels, or no; whether this word Angell, in this text, be not (as it is in many other places of Scriptures, and in the nature of the Word ³⁰ it selfe) communicable to other servants, and other messengers then those, whom ordinarily we intend, when we say Angels; and then secondly, if the words be spoken of Angels, then, whether of Good or Bad Angels, of those which stand now, or those which fell at first; and againe, if of those that stand, then what degree of perfection they have, and what that which we use to call their Confirmation, is, how it accrues to them, and how it works in them, if even of them it be said, *Behold, he put no trust in his Servants, and his Angels he charged with folly.* In our second part, what was inferd upon these premisses, what was concluded out of these propositions, what reflected upon us, by this assimilation of ours to the Angels, because it is a matter of much weight, we shall first, in our entrance into that part, consider the weight of the testimony, in the Person that gives it; for it is not *Job* himselfe that speaks these words; It is but one of his friends; but *Elephaz*, but the Temanite, a Gentile, a stranger from the Covenant and the Church of God, and yet his words are part of the Word of God. And then for the matter that is inferd, from our assimilation to the state of Angels, will be fairely collected, that if those Angels stand, but by the support of Grace, and not by any thing inseparably inhering in their nature, when we are at our best, ⁴⁰ ⁵⁰ in heaven, we shall do but so neither; much lesse whilst we are upon earth, have we in us any impossibility of falling, by any thing already done for us; Our standing is merely from the grace of God, and therefore let no man ascribe any thing to himselfe; and *Let him that standeth take heed lest he fall;* for, God hath done no more for the best of us, here nor hereafter, then for those Angels, and of them we heare here, *He put no trust in his Servants, and his Angels he charged with folly.*

[1 Cor.
10.12]

1 Part
An Angeli

First then, for our first Disquisition, in our first part, *De quibus*, the persons of whom these words are spoken. Amongst all our Ex-

⁵⁰ positors of this book of *Job*, (which are very many) and amongst all Authors, Ancient and Moderne, which have had occasion in their Sermons and Tractates to reflect upon this text, (which are many more, infinite) I have never observed more then one, that denies these words to be spoken of Angels, or that there is any mention, any intention, any intimation of Angels, in these words. And, (which is the greater wonder) this one single man, who thus departs from all, and prefers himselfe above all, is no Jesuit neither; It is but a Capuccin, but *Bolduc* upon this Book of *Job*, and yet he adventures to say, That that Person of whom it is said in this text, *He put no trust in his Servants, and He charged his Angels with folly*, is not God; and that they of whom it is said, *He trusted not his Servants, and his Angels he charged with folly*, are not Angels; But that all that *Eliphaz* intended in all this passage of *Job*, was no more but this, That no great Person must trust in any kind of Greatnesse, particularly not in great retinues, and dependances, of many servants, and powerfull instruments, for that was *Jobs* owne case, and yet he lost them all. The doctrine truly is good; neither should I sodainly condemne his singularity, if it were well grounded. For, though in the exposition of Scriptures, singularity alwaies carry a suspition with it, singularity ^o is *Indicium*, (as we say in the Law) some kind of evidence, It is *Semi-probatio*, a kind of halfe-prooфе against that man, that holds an opinion, or induces an interpretation different from all other men; yet as these which we call *Indicia*, in the Law, worke but so, as that they may bring a man to his oath, or, in some cases, to the rack, and to torture, but are not, alone sufficient to condemne him; So if we finde this singularity in any man, we take from thence just occasion to question and sift him, and his Doctrine, the more narrowly, but not only upon that, presently to condemne him. For this was S. *Augustines* case; S. *Augustine* induced new Doctrines, in divers very ^o important points, different from all that had written before him; but, upon due examination, for all his singularity, the Church hath found reason to adhere to him, in those points, ever since his reasons prevailed. In our single Capuccins case here in our text, it is not so.

And therefore here we must continue that complaint, which we are often put to make, of the iniquity of the Roman Church to us; If the Fathers seeme to agree in any point, wherein we differ from

them, they cry out, we depart from the Fathers; If we adhere to the Fathers, in any point, in which they differ from them, then they cry out, we forsake the Church; Still they presse us with their Trent-¹⁰⁰ Canon, You must interpret Scriptures according to the unanime consent of the Fathers, and yet they suffer a single Capuccin of their owne, to depart from the Fathers, and Sons, from the Ancient and Moderne Expositors in their owne Church, And, I may adde, from the Holy Ghost too, from the evident purpose and meaning of the place, in more places, then any Author, whom I have seene, and in this, more then in any other place, when he saies, with such assurance, that in these words, *He put no trust in his Servants, and his Angels he charged with folly*, there is no mention, no intention of God, or Angels, but it is onely spoken of men, of the infidelity of ¹¹⁰ servants, and of the insecurity of Masters relying upon such dependancies.

*An de An-
gelis Bonis*

We take this then, as All do, All, (for this single Capuccin makes no considerable exception, more then a mole-hill to the roundnesse of the earth) to be spoken of Angels, which was our first probleme and disquisition; And our second is, being spoken of Angels, of what Angels they are spoken, Good or Bad, of those that fell, or those that stood. Here we meet with the same rub as before, singularity. For, amongst all our Expositors upon this book, I have not observed any other then *Calvin*, to interpret this place, of the good Angels, of ¹²⁰ those that stand confirmed in grace. Not that *Calvin* is to be left alone, in that opinion, as though he were the onely man, that thought that the good Angels, considered in themselves, might be defective in the offices committed unto them by God; for, it is evident that *Origen* in divers of his Homilies upon the book of Numbers, in his twentie, and twentie two, and foure, and twentie sixt, and in his thirteenth Homily upon S. *Luke*, And as evident that S. *Hierom* himselfe upon the first verse of the sixt Chapter of *Micheas*, thought and taught, That those good Angels whom God appoints for the tuition of certaine men, and certaine places, in this world, shall give an ac-¹³⁰ count at the day of Judgement, of the execution of their office, whether the men committed to them, have not fallen sometimes by their fault, and their dereliction; for so does he (and not he only) understand that place, *That we shall judge the Angels*; As also, those words in

the beginning of the Revelation, which S. *John* is commanded by Christ, to write to the Angels of certaine Churches, that Father, S. *Hierom* interprets not only of figurative, and Metaphoricall Angels, the Bishops of those Churches, but literally of the Angels of Heaven.

[Rev. 2.1, 8,
etc.]

So then *Calvin* is free from any singularity in that, That the good Angels considered in themselves, may be defective; but because he

¹⁴⁰ may be singular in interpreting this Text, of good Angels, (as for ought I have observed he is) this singularity of his, may be a just reason of suspending our assent, but not a just reason presently to condemne his exposition. The Church must be as just to him, as it was to S. *Augustine*, that is, to examine his grounds. And truly, his ground is faire; his ground is firme. It is this, that though this seeme to derogate from the honour of Angels, that being confirmed, they should be subject to weaknesse, yet, saies he, we must not pervert, nor force any place of Scripture, for the honour of the Angels. For indeed, the perverting, and forcing of Scriptures, for the over-honour-

¹⁵⁰ ing of Saints, hath induced a chain of Heresies in the Romane Church. And that this is a forcing of Scripture, to understand this Text of fallen Angels, *Calvin* argues rationally, That those *Angels* which are spoken of here, are called the *servants of God*; And devils are but his slaves, not his servants; They execute his will, but against their will; Good Angels are the servants of God; Nor shall we easily finde that Title, *The servant of God*, applyed to ill persons in the Scriptures. Therefore, (as he notes usefully) God doth not charge Angels in this Text, with rebellion, or obstination, or any haynous crime, but only with *folly*, weaknesse, infirmity, from which, in all degrees,

¹⁶⁰ none but God himself can be free. Though therefore there be no such necessity of accepting this exposition, as should produce that confident asseveration which he comes to, *Dubium non est*, It can admit no doubt, but this place must be thus understood, (for, by his favour, it may admit a doubt) yet neither is there any such newnesse in it, (because it is grounded upon Truth, and all Truth is ancient) but that it may very well be received; And therefore, as the sense that is most fit to advance his purpose that speakes it, (which is one principall thing to be considered in every place) as the sense that most conduces to *Eliphaz* his end, and to prove that which he intends to

¹⁷⁰ *Job*, without laying obligation upon any to think so, or imputation

upon any that doth not think so, we accept this interpretation of these words; that they are spoken of Angels, (which was our first) and of good Angels, (which was our second disquisition) and now proceed to our third, what their confirmation is, and how it works, if for all that, *God put no trust in those servants, but charged those Angels with folly.*

Confirmatio

That *Moses* did speak nothing of the fall, or of the confirmation of Angels, may justly seem a convenient reason to think, that he meant to speak nothing of the creation of Angels neither. If *Moses*
¹⁸⁰ had intended to have told us of the creation of Angels, he would have told us of their fall, and confirmation too; as having told us so particularly of the making of man, he tells us as particularly of the fall of man, and the restitution of man, by the promise of a Messiah in Paradise.

And therefore, that the Angels are wrapped up in that word of *Moses, The Heavens*, and that they were made when the heavens were made, or that they are wrapped up in that word of *Moses, The Light*, and that they were made, when Light was made, is all but conjecturall, and cloudy: Neither doth any article of that Creed,
¹⁹⁰ which we call the Apostles, direct us upon any consideration of Angels. That they were created long before this world, all the Greek Fathers of the Eastern Church did constantly think; And in the Westerne Church, amongst the Latine Fathers, *S. Ierome* himself was so cleare in it, as to say, *Sex millia, nostri orbis, nondum impletur anni*, Our world is not yet six thousand yeares old, *Et quantas aeternitates, quantas saeculorum origines*, sayes that Father, what infinite revolutions of ages, what infinite eternities, did the Powers, and Principalities, and Thrones, and Angels of God, serve God in before? *Theodoret* that thinkes not so, thinks it not against any article of
²⁰⁰ Faith, to think that it was so. *Aquinas*, that thinkes not so, will not call it an error, to think so, out of a reverence to *Athanasius*, and *Nazianzen*, who did think so; for that is an indelible character, which *S. Ierome* hath imprinted upon those two Fathers, That no man ever durst impute error to *Athanasius*, or *Nazianzen*. Therefore *S. Augustine* sayes moderately, and with that discreet and charitable temper which becomes every man, in matters that are not fundamentall, *Vt voleat, unusquisque accipiat*; I forbid no man, sayes he, either opinion,

That the Angels were made before the world, or with it; *Dum non Deo coæternos, & de vera felicitate securos non ambigat*; Only this

²¹⁰ I forbid him, that he do not beleeve the Angels to be coeternall with God; For, if they were never made, but subsist of themselves, then they are God, If they be not creatures, they are Creators; And then, this I forbid him too, sayes he, That he do not think the Angels now in any danger of falling. So that S. *Augustine* makes this, matter of faith, That the Angels cannot fall; Nor hath S. *Augustine* any adversary in that point; we only inquire how they acquired this Infallibility, and assurance in their station. For, if they were made so long before this world, and fell when this world was made, since they that had stood so long, fell then, why may not they that stand yet, fall ²²⁰ now? They are supported and established by a confirmation, sayes the Schoole; And that is our present and ordinary answer; and it is enough; But how, or when was this confirmation sealed upon them, or how doth it work in them, if *God doe not yet trust these servants, but charge these Angels with folly?*

That the Angels were created *Viatores*, and not *Beati*, in a possibility of everlasting blessednesse, but not in actuall possession of it, admits no doubt, because some of them did actually fall. Of whom S. *Augustine* sayes, *Beatae vite dulcedinem non gustaverunt, nec fastidiverunt acceptam*; The Angels had not already fed upon Manna, and then ²³⁰ were weary of that; *Non ex eo quod acceperant, ceciderunt, sed ex eo, quod, si subdi Deo voluissent, accepissent*, They fell not from that which they were come to, but from that, to which, if they had applyed themselves to God, they should have come. So that then, they were not created in a state of blessednesse, but in a way to it; and there was in them *Pinguendo spiritus* (as S. *Ierome* sayes elegantly) they were meere spirits; but if we compare them with God, there was a certain fleshlinesse, sayes he, a certain fatnesse, a slippynesse of falling into a worse state, for any thing that was in their nature; and the nature of those that fell, and those that stood, is all one, ²⁴⁰ neither is their nature that do stand, changed by the benefit of their confirmation. Hence is it, that the Fathers are both so evident, and so concurrent in that assertion, That an Angel is a spirit, *Gratiâ, & non Naturâ immortalitatem suscipiens*, that is, Immortall, but Immortall by additionall Grace, and not by Nature. Take it in the eld-

Viatores

In Oseam

Damasc.

Just. Mart.

Cyrill Alex.

est; *Immortalitas eorum ex aliena voluntate pendet*, they have an Immortality, but dependant upon the will of another. And agreeably to them another, *Quia ortum habuerunt, occidere possunt*, Because the Angels were produced of nothing, they may be reduced to nothing; for, *Solus Deus naturaliter immortalis*, sayes that Father, Only ²⁵⁰ God is immortall in himself, and by nature. And bring it from the elder to later Fathers, still we shall meet that which was said before by them, and S. *Bernard* sayes after, *Non creati, sed facti immortales*, they were not created at first, but made immortall after. Which S. *Hierome* carries even to a spirituall death, the death of sin; *Licet non peccent, peccati tamen sunt capaces*, sayes he; though Angels do not sin, if they were left to themselves, they might sin; As S. *Ambrose* expresses the same thing elegantly, *Non in præjudicium trahas*, you must not draw that into consequence, nor conclude so, *Non moritur Gabriel, Vriel, Raphael non moritur*, That the Angel *Gabriel* doth ²⁶⁰ not die, *Raphael, Vriel* doth not die, therefore an Angel, and considered in his own nature, cannot die; for such an impossibility of dying, as in the soul of man, all agree to be in Angels; for, *We shall be like the Angels*, which cannot die, sayes Christ. But how this Immortality, and Infallibility accrues to them, and works in them, is still under our disquisition, since *In these his servants God puts no trust, but charges these Angels with folly*.

An. Christi

512

We have in the Ecclesiasticall Story, a story of *Alamandurus*, a King of the Saracens, who having been converted, and baptiz'd, and catechized in the true faith, was after attempted by some Bishops in ²⁷⁰ his Court, of the Eutychian heresie. The Eutychian heresie was, That the divine nature in Christ, the Godhead, suffered aswell as the Humane; and the good King, providing a Packet of Intelligence to be delivered him, or something to be whispered in his eare in the presence of those hereticall Bishops, upon reading thereof he told them, that he had received news, That *Michael* the Archangell was dead; And when those Bishops rejected that with a scorn, Alas Sir, *Gabriel* cannot die, Angels cannot die, The King replyed, if an Angel cannot die, if an Angel be impossible, why would you make me beleieve, that the God-head it self, the Divine Nature suffered in Christ? So we ²⁸⁰ see, that the piety of a religious King was able to maintain his holy station, even against the reall practices of hereticall Court Bishops.

A pious and religious King should not easily be suspected of that levity, to hearken to impious and heretall motions, though there were good evidence, that that were practised upon him; much lesse, when the feares in himself, and in those which should practise upon him, are but imaginary, and proceed, (as by Gods grace they doe) rather out of zeale that it may not be so, then out of evidence that it is so. Zeale distempered, (and God knowes, zeale is not alwaies well tempered) will think an *Alamandurus*, a constant and impregnable King, easily shaked; and zeale distempered will think an *Athanasius*, a *Nazianzen*, an Eutychian Bishop. Woe, when Gods sword is in the Devils hand! zeale is Gods sword; uncharitableness is the Devils. When God gave a flaming sword to the Cherubims in Paradise, they make good that place, but that sword killed no body, wounded no body. God gives good men zeale; zeale to make good their station, zeale to conserve the integrity and the sincerity of Religion, but this zeale should not wound, not defame any man. *Faith comes by hearing*, by hearing Sermons, and God sends us many of them; Charity goes out by hearing, by hearing rumours, and the Devill sends many of them. God continue our faith, and restore our charity.

That Angels are impassible, that they cannot sin, that they cannot die, all say; but that, if they were left to themselves, without the support of additionall grace, they might doe both; not only the Ancient Fathers, but, both the first Schoole, from *Damascen*, and the middle Schoole, from *Lombard*, and the later Schoole, (if we except only those Authors that have writ since the Lateran Councell, I meane the later Lateran Councell, in our Fathers times, (under *Leo* the tenth) in which Councell, it was first determined, that the soul of man (and consequently Angels) was immortall by nature) doe waigh down the scale on that side, That God does not so trust in those servants, nor so discharge them, of all weaknesse, but that they might fall, but for this support of grace, which is their Confirmation. Now how is this conferd upon them?

In Christ certainly; In Christ the Father reconciled to himself all things in earth, and in heaven. How? Not as a Redeemer; for those that fell, and thereby needed a redemption, never were, never shall be redeemed; but as a Mediator, an Intercessor in their behalf, that those that doe stand, may stand for ever. For, therefore, sayes S. Au-

[Rom.
10.17]

In Christo
Coloss. 1.20

gustine, doe the Angels refuse sacrifice at our hands, *Quia & ipsis nobiscum sacrificium norunt*, Because they know that there is one sacrifice offered to God, for them, and for us too, that is Christ Jesus, a propitiation for them, and us; For us, by way of redemption; for them, by way of Mediation, and Intercession. In such a sense, as S. *Augustine* confesses that God had forgiven him the sins he never did, because but for his grace he should have done them, the Angels are well said to have received a reconciliation in Christ, because, but for his mediation, they might have fallen into Gods displeasure. Upon those words, that God shewed *Adam* his judgements, *Quæ judicia?* saies that Bishop *Catharinus*, what judgements did God shew *Adam*? *Iudicia pessimorum spirituum*, says he, the better to containe *Adam* in his duty, God declared to him, the judgement that he had executed upon those disobedient Angels. So that, as *Adam*, if he had made a right use of Gods grace, had been immortall in his body, and yet not immortall then, by nature, as our bodies in the state of glory in the resurrection, shall be immortall, and yet not immortall then by nature; so no Angell, after this Confirmation, (that is, the mediation of Christ applied to him) shall fall: For, *Quis Catholicus ignorat, nullum novum Diabolum ex bonis Angelis futurum?* Who can pretend to be a Catholique, and beleeve, that ever there shall be any new Devill from amongst the good Angels? And yet, by the way, many of the Ancient Fathers thought that those words, *That the sons of God saw the daughters of men to be faire, and fell in love with them*, were meant of good Angels, who fell in love with those women, that were committed to their charge, and that they sinned in so doing, and that they never returned to heaven, but fell to the first fallen Angels: So that those Fathers have more then implied a possibility of falling into sin, and punishment for sin, in the good Angels.

Eccl. 17.12

Aug.

[Gen. 6.2]

But this none sayes now; nor with any probability ever did. It is enough that they stand confirmed, confirmed by the grace of God in Christ Jesus; so that now, being in possession of the sight of God, and the light of Glory, their understanding is perfectly illustrated, so that they can apprehend nothing erroneously, and therefore their will is perfectly rectified, so that they can desire nothing irregularly, and therefore they cannot sin, and therefore they cannot die; for all sin is from the perversenesse of the will, and all disorder in the will

from error in the understanding; In heaven they are, and we, by our assimilation to them, shall be free from both, and impeccable, and impassible, by the continuall grace of God; Though if they, or we were left to our selves, even there, God could put no trust in his
³⁶⁰ servants, nor leave his Angels uncharged with folly. And so we have done with the pieces, which constitute our first part, *De quibus*, of whom these words are spoken; First, that they were spoken of Angels, rejecting that single Capuccin, who only denies it; and then, of good Angels, accepting *Calvins* interpretation, because, though he be singular in applying this Text to that Doctrine, yet in the Doctrine it self, he hath authority enough, and faire reasons for the Text it selfe; and lastly, how that which we call Confirmation in those Angels accrewes to them, and how it works in them. And so we passe to our second Part, what is inferred upon these premisses, what concluded
³⁷⁰ upon these propositions, what by our assimilation to Angels, reflects upon us.

And here, because the matter is of much consideration, we proposed first to be considered, the waight and validity of the testimony, in the person of him that gives it; for many times the credit of the testimony depends much upon the credit of the witnesse. And here, it is not *Job* himself, it is but *Eliphaz*, *Eliphaz the Temanite*, an Alien, a stranger to the Covenant, and Church of God. But surely no greater a stranger, then those secular Poets, whose sentences *S. Paul* cites not only in his Epistles, but in his Sermons too. Certainly not so
³⁸⁰ great a stranger, as the Devill, and yet in how many places of Scripture, are words spoken by the Devill himself inserted into the Scriptures, and thereby, so farre made the word of God, as that the word of God, the Bible, were not perfect nor intire to us, if we had not those words of those Poets, those words of the Devill himself in it? How can I doubt but that God can draw good out of ill, and make even some sin of mine, some occasion of my salvation, when the God of truth can make the word of the father of lies, his word? There is but one place in all this Book of *Job* cited in the New Testament; that is, *He taketh the wise in their owne craft*; and those words are
³⁹⁰ not spoken by *Job* himself, but by this very friend of *Job*, this *Eliphaz*, that speaks in our Text; and yet they are cited, in the phrase, and manner, in which holy Scripture is ordinarily cited, *It is written*,

2. Part
Testis
Eliphaz

Job 5.13

1 Cor. 3.19

sayes the Apostle there, and so the Holy Ghost, that spoke in S. *Paul*, hath canonized the words spoken by *Eliphaz*.

Visio

Ver. 13

But besides the credit which these words have, *à posteriori*, that they are after inserted into the word of God, (which is another manner of credit, and authentiquenesse, then that which the Canonists speak of, that when any sentence of a Father is cited, and inserted into a Decretall Epistle of a Pope, or any part of the Canon Law, that sentence is thereby made authenticall, and canonickall) these words have their credit *à priori*, for, before he spake them to *Job*, he received them in a vision from God. *I had a vision in the night, sayes he, and feare, and trembling came upon me, and a spirit stood before me, and I heard this voyce.*

Neither is there any necessity, nor reason, to charge *Eliphaz* with a false relation, or counterfaiting a revelation from God, which he had not had, as some Expositors have done. For, howsoever in some argumentations, and applyings of things to *Jobs* particular case, we may finde some errors in *Eliphaz, in modo probandi*, in the manner of his proceeding, yet we shall not finde him to proceed upon false grounds; and therefore, we beleeve *Eliphaz* to have received this that he sayes, from God, in a vision, and for the instruction of a man, more in Gods favour then himself, of *Job*. *Balaam* had the reputation of a great Wizard, and yet God made his Asse wiser then he, and able to instruct and catechize him. Generally we are to receive our instructions from Gods established Ordinances, from his ordinary meanes afforded to us, in his Church: And where those meanes, sufficient in themselves, are duly exhibited to us, we are not to hearken after revelations, nor to beleeve every thing, that may have some such appearance, to be a revelation.

But yet, we are not so to conclude God in his Law, as that he should have no Prerogative, nor so to binde him up in his Ordinances, as that he never can, or never does work by an extraordinary way of revelation. Neither must the profusion of miracles, the prodigality and prostitution of miracles in the Romane Church, (where miracles for every naturall disease may be had, at some Shrine, or miracle-shop, better cheap, then a Medicine, a Drugge, a Simple at an Apothecaries) bring us to deny, or distrust all miracles, done by God upon extraordinary causes, and to important purposes. *Eliphaz* was a pro-

⁴³⁰ phane person, and yet received a Vision from God, and for the instruction of *Job* himselfe.

Quid

What was it? we see ver. 17. *Shall mortall man be more just then God, shall a man be more pure then his Maker?* Why? Did this Doctrine need this solemnity, this preparation, that *Eliphaz* gives it, v. 12. *That it was a thing told him in secret, and such a secret, that he was able to comprehend but a little at once of it?* Is there any such incomprehensiblenesse, any such difficulty in this Doctrine, *That no mortall man is more just then God, no man more pure then his Maker*, but that the shallowest capacity may receive it, and the short-

⁴⁴⁰ est memory retaine it? Needs this a Revelation, an extraordinary conveyance? For the generall knowledge it does not; Every man will say, he knowes mortall man cannot be more just then God, nor any man purer then his Maker; But, for the particular consideration it does. Every justifying a sin, is a making mortall man more just then God; when I come to say, With what justice can God punish a nights, or an houres sin, with everlasting torments? Every murmuring at Gods corrections is a making man purer then God; when I come to say, Does not God depart farther from the purity of his nature, when he is an angry, and a vindicative God, then I from mine, when

⁴⁵⁰ I am an amorous, or wanton man? We that are but mortall men, must not think, sayes *Eliphaz*, to make our selves purer then our Maker; for, they, who in their nature, are much purer then we, the Angels, are farre short of that, for, *God put no trust in those servants, and those Angells he charged with folly.*

So then, though *Eliphaz* his premisses reach to the Angels, and their state, his inference and his last purpose fals upon us, who, by Gods goodnesse, become capable of succession into the place of the Angels that are fallen, and of an association, and assimilation to those Angels that stand. And our assimilation is this, That as they have in ⁴⁶⁰ their station, we also shall have in ours, a faithfull certitude, that we shall never fall out of the armes and bosome of our gracious God. But then, there arises to us a sweeter rellish in considering this stability, this perpetuity, this infallibility to consist in the continuall succession, and supply of grace, then in any one act, which God hath done for them, or us. I conceive a more effectual delight, when I consider God to have so wrought the confirmation of Angels, that he

hath taken them into a state of glory, and a fruition of his sight, and to perpetuate that state unto them, perpetually superinfuses upon them more and more beames of that glory, then if I should consider
 470 God to have confirmed them, with such a measure of grace, at once, as that he could not withdraw, or they could forfeit that grace. For, as there is no doubt made by the Fathers, nor by the Schoole, but that that light which the Apostles saw at the Transfiguration of Christ, was that very light of glory, which they see now in Heaven, and yet they lost the sight of that light againe; so is there no violation of any Article of our Faith, if we concurre in opinion with them, who say, That S. *Paul* in his extasie, in his rapture into the third heaven, did see that very light of glory, which constitutes the Beatificall Vision, and yet did lose that light againe.

480 Truly to me, this consideration, That as his mercy is new every morning, so his grace is renewed to me every minute, That it is not by yesterdaies grace that I live now, but that I have *Panem quotidianum*, and *Panem horarium*, My daily bread, my hourely bread, in a continuall succession of his grace, That the eye of God is open upon me, though I winke at his light, and watches over me, though I sleep, That God makes these returns to my soule, and so studies me in every change, this consideration, infuses a sweeter verdure, and imprints a more cherefull tincture upon my soule, then any taste of any one Act, done at once, can minister unto me. God made the
 490 Angels all of one naturall condition, in nature all alike; and God gave them all such grace, as that thereby they might have stood; and to them that used that grace aright, he gave a farther, a continuall succession of grace, and that is their Confirmation; Not that they cannot, but that they shall not fall; not that they are safe in themselves, but by Gods preservation safe; for, otherwise, *He puts no trust in those Servants; and those Angels he charges with folly.*

This is our case too; ours that are under the blessed Election, and good purpose of God upon us; if we do not fall from him, it is not of our selves; for left to our selves, we should: For, so S. *Augustine*

John 5. [17]

500 interprets those words of our Saviour, *Pater operatur, My Father worketh still*; God hath not accomplished his worke upon us, in one Act, though an Election; but he works in our Vocation, and he works in our Justification, and in our Sanctification he works still. And, it

God himselfe be not so come to his Sabbath, and his rest in us, but that he works upon us still for all that Election, shall any man thinke to have such a Sabbath, such a rest, in that Election, as shall slacken our endeavour, to make sure our Salvation, and not worke as God works, to his ends in us? Hence then we banish all self-subsistence, all attributing of any power, to any faculty of our own; either by
510 preoperation, in any naturall or morall disposing of our selves, before Gods preventing grace dispose us, or by such a cooperation, as should put God and man in Commission together, or make grace and nature Collegues in the worke, or that God should do one halfe, and man the other; or any such post-operation, That I should thinke to proceed in the waies of godlinesse, by vertue of Gods former grace, without imploring, and obtaining more, in a continuall succession of his concomitant grace, for every particular action: In Christ I can do all things; I need no more but him; without Christ, I can doe nothing; not onely not have him, but not know that I need him; for I am not
520 better then those Angels, of whom it is said, *He put no trust in those Servants, and those Angels hee charged with folly.*

And as we banish from hence all self-subsistence, all opinion of standing by our selves, so doe we also all impeccability, and all impossibility of falling in our selves, or in any thing, that God hath already done for us, if he should discontinue his future grace, and leave us to our former stock. They that were raised from death to life againe, *Dorcas, Lazarus*, and the rest, were subject to sin, in that new life, which was given them. They that are quickned by the soule of the soule, Election it selfe, are subject to sin, for all that. God sees the
530 sins of the Elect, and sees their sins to be sins; and in his Ephemerides, his journals, he writes them downe, under that Title, sins, and he reads them every day, in that booke, as such; and they grow greater and greater in his sight, till our repentance have washed them out of his sight. Casuists will say, that though a dead man raised to life againe, be not bound to his former marriage, yet he is bound to that Religion, that he had invested in Baptisme, and bound to his former religious vowes, and the same obedience to Superiours as before. We were all dead in *Adam*; and he that is raised againe, even by Election, though he be not so married to the world, as others are, not so in
540 love with sin, not so under the dominion of sin, yet he is as much

bound to an obedience to the Will of God declared in his Law, and may no more presume of a liberty of sinning before, nor of an impunity of sin after, then he that pretends no such Election, to confide in. For, this is excellently said, to be the working of our election, by *Prosper*, the Disciple of S. *Augustines* Doctrines, and the Echo of his words, *Vt fiat permanendi voluntaria, fœlixque necessitas*, That our assurance of salvation by perseverance, is necessary, and yet voluntary; Consider it in Gods purpose, easily it cannot, consider it in our selves, it might be resisted. For we are no better then those Angels, and, *In those servants he put no trust, and those Angels he charged with folly.*

Numerus
Psal. 130.7

[Mat. 7.14]

Apoc. 12.4

But such as they are, we shall be: And, since with the Lord there is *Copiosa Redemptio, Plenteous Redemption*, that overflowing mercy of our God, those super-superlative Merits of our Saviour, that plenteous Redemption, may hold even in this particular blessednesse, in our assimilation to them, That as, though there fell great numbers of Angels, yet great, and greater then they that fell, stood, So though *The way to Heaven be narrow, and the gate strait*, (which is said by Christ, to excite our industry, and are rather an expression arising ⁵⁶⁰ out of his mercy, lest we should slacken our holy endeavours, then any intimidation, or commination) (for though the way be narrow, and the gate strait, yet the roome is spacious enough within) why, by this plenteous redemption, may we not hope, that many more then are excluded, shall enter there? Those words, *The dragons taile drew the third part of the stars from Heaven*, the Fathers generally interpret of the fall of Angels with Lucifer; and it was but a third part; And by Gods grace, whose mercy is overflowing, whose merits are super-abundant, with whom there is plenteous redemption, the serpent gets no farther upon us. I know some say, that this *third part of 570 the stars*, is meant of eminent persons, illustrated and assisted with the best meanes of salvation, and, if a third of them, how many meanlier furnished, fall? But, those that we can consider to be best provided of meanes of salvation, next to these, are Christians in generall; and so may this plenteous Redemption be well hoped to worke, that but a third part of them, of Christians, shall perish; and then the God of this plenteous Redemption having promised us, that the Christian

Religion shall be carried over all the world, still the number of those that shall be saved is enlarged.

Apply to thy selfe that which S. *Cyril* saies of the Angels, *Tristarisi*,
 580 *quia aliqui vitam amiserunt?* Does it grieve thee, that any are fallen?
At plures meliorem statum apud Deum obtinent, Let this comfort thee, even in the application thereof to thy selfe, that more stood then fell. As *Elisha* said to his servant, in a danger of surprisall, *Feare not, for they that be with us, are more then they that are with them*, so, if a suspition of the paucity of them that shall be saved, make thee afraid, looke up upon this overflowing mercy of thy God, this super-abundant merit of thy Saviour, this plenteous Redemption, and thou maist finde, finde in a faire credulity, and in a well regulated hope, more with thee, then with them that perish. Live so, in such a war-
 590 fare with temptations, in such a collectation with thy concupiscences, in such a jealousie, and suspition of thine indifferent, nay, of thy best actions, as though there were but one man to be saved, and thou wouldst be that one; But live and die in such a sense of this plenteous Redemption of thy God, as though neither thou, nor any could lose salvation, except he doubted of it. I doubt not of mine own salvation; and in whom can I have so much occasion of doubt, as in my self? When I come to heaven, shall I be able to say to any there, Lord! how got you hither? Was any man lesse likely to come thither then I? There is not only an Onely God in heaven; But a Father, a Son,
 600 a Holy Ghost in that God; which are names of a plurality, and sociable relations, conversable notions. There is not only one Angel, a *Gabriel*; But to thee all Angels cry aloud; and Cherubim, and Seraphim, are plurall terminations; many Cherubs, many Seraphs in heaven. There is not only one Monarchall Apostle, a *Peter*, but *The glorious company of the Apostles praise thee*. There is not onely a Proto-Martyr, a *Stephen*, but *The noble army of Martyrs praise thee*. Who ever amongst our Fathers, thought of any other way to the Moluccaes, or to China, then by the Promontory of *Good hope*? Yet another way opened it self to *Magellan*; a Straite; it is true; but yet
 610 a way thither; and who knows yet, whether there may not be a North-East, and a North-West way thither, besides? Go thou to heaven, in an humble thankfulness to God, and holy cheerfulness, in that way

2 King. 6.16

that God hath manifested to thee; and do not pronounce too bitterly, too desperately, that every man is in an errour, that thinkes not just as thou thinkest, or in no way, that is not in thy way. God found folly, weakness in his Angels, yet more stood then fell; God findes weakness, wickednesse in us, yet hee *came to call, not the righteous, but sinners to repentance*; and who, that comes in that capacity, a Repentant sinner, can be shut out, or denied his part in this Resurrection?

[Mat. 9.13]

[Apoc. 3.7]

The key of David opens, and no man shuts. The Son of *David*, is the key of *David*, Christ Jesus; He hath opened heaven for us all; let no man shut out himself, by diffidence in Gods mercy, nor shut out any other man, by overvaluing his own purity, in respect of others. But forbearing all lacerations, and tearings, and woundings of one another, with bitter invectives, all exasperations by odious names of subdivision, let us all study, first the redintegration of that body, of which Christ Jesus hath declared himselfe to be the head, the whole Christian Church, and pray that he would, and hope that he will enlarge the means of salvation to those, who have not yet been made partakers of it. That so, he that called the *gates of heaven straite*, may say to those gates, *Elevamini portæ aeternales, Be ye lifted up, ye eternall gates*, and be ye enlarged, that as the King of glory himself is entred into you, for the farther glory of the King of glory, not only *that hundred and foure and forty thousand of the Tribes of the children of Israel*, but *that multitude* which is spoken of in that place, *which no man can number, of all Nations, and Kindreds, and People, and tongues*, may enter with that acclamation, *Salvation to our God, which sitteth upon the Throne, and to the Lamb for ever*. And unto this *City of the living God, the heavenly Ierusalem, and to the innumerable company of Angels, to the generall assembly, and Church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Iesus the Mediator of the new covenant, and to the blood of sprinkling, that speaks better things then that of Abel*, Blessed God bring us all, for thy Sons sake, and by the operation of thy Spirit. *Amen.*

Psal. 24.7

Apoc. 7.9

Heb. 12.22,

23, 24

*Textual Notes to the Sermons
in Volume VIII*

Notes to Sermon No. 1

LINE

8 the Son *Edd. conj.* : that Son *F*
15 Resurrection : Reserrection *F*
41 Trinity : Trnity *F*
78 Christian : Christan *F*
143 Euangelist]
NOTE: For this form, which is frequent in *F*, see our note in Vol. VI, p. 372, on Sermon 15. In the present sermon, it occurs also in lines 221, 223, 345, 358, 504.
276 *mg.* Job 39.30 : Job 39.33 *F*
315 *mg.* Esa. 6.2 : Esa. 6.3 *F*
537 *mg.* Exod. 6.12 : Exod. 5.12 *F*
621 place : places *F*
NOTE: The Latin *latibulum suum* requires the singular form in its translation.
675 catachized]
NOTE: The *N.E.D.* admits this variant spelling of the verb "catechized."
696 *mg.* 1 John 5.8 : 1 John 5.7 *F*
751 *Apollo*, : *Apollo F*

Notes to Sermon No. 2

[The only seventeenth-century edition of this sermon is the duodecimo of 1627. Throughout these notes this is referred to as 1627, because *D*, which would naturally be the symbol (as *F* for Folio, *Q* for Quarto), has been used in preceding volumes to denote the Dowden MS. Our edition is printed from the copy of 1627 in the Bodleian Library, Oxford, but some variants from the copy in the Harvard University Library are recorded in the notes.

There are certain peculiarities of printing in 1627 which mark it out from the Folios and also from the five other sermons which were printed in Donne's lifetime. These last had all been published by Thomas Jones, but 1627 was published by Philemon Stephens and Christopher Meredith, and was printed by I. H., whom Keynes (*Bibliography of Donne*, 1932, p. 30) takes to be probably John Haviland. Its chief peculiarities are that it prints "God" and "Christ" throughout in italics, or occasionally in small capitals, while the Folios use roman except in a few instances, and that it frequently uses "than" for the modern "than," whereas the Folios of 1640 and 1649 almost invariably print it as "then," and so do the other

sermons printed in Donne's lifetime.¹ Another peculiarity is that in the third person singular of the present tense it frequently prints an apostrophe before the terminal "s," as in lines 715, 716 (doe's), 762 (overcom's), 1037 (follow's), 1062 (return's). It also sometimes shortens "the" to "th'," as in lines 503 (th'*Apostle*) and 642 (th'*expositions*).

Prayer before the Sermon. In 1627 this is printed in italics, with those words in roman which would be italicized if the body of the text were roman. In view of the fact that the next sermon (No. 3) in this volume, which is printed from the Folio of 1649, has also a prayer before the sermon, which is printed in roman, we have decided to print the body of this prayer in roman.—EDD.]

LINE

1, 9, 14
of prayer} O : ô 1627

NOTE: The form "ô" occurs frequently elsewhere, also.

66 *Religion.*] *Religion; 1627 Har.*

86 *mg.* Judg. 16.25 : Judg. 16.24 1627

106 nor *O* ... nor *O* : nor *O* ... nor *O* 1627

132 *Creation.* : *Creation 1627*

303-304 that I should ... so sure] that should ... too sure 1627 *Har.*

326 light;) light. 1627 *Har.*

333 promises] promises 1627 *Har.*

342 is : is, 1627

377 *superare* : *suparare 1627 Bod.* : *separare 1627 Har.*

620 *Sonnes* : *Sonne 1627*

NOTE: *Sonnes* is the reading of Romans 8.19.

625 *mg.* 1 [John]. 2.18 : 1.2.11 1627

632 place) : place, 1627

774 For, : For; 1627

781 *Righteousnes* : *righteousnes 1627 Har.* : *Righteous 1627 Bod.*

795 *mg.* Mat. 13 : Mat. 14 1627

808 I have] have I 1627 *Har.*

848 naturally : naturally, 1627

857 *Convocation;* : *Convocation, 1627*

899 *mg.* Blachehall : Blachehall 1627

929 but] but, 1627 *Har.*

¹ 1627 varies between "than" and "then" in the most irritating manner. See lines 40 (than), 69 (then), 70 (than), 81 (then), 116 (than), 159 (than), 314 (then), and so on.

LINE

1063 *wee*] *wee*, 1627 *Har.*
 1074 *last*] *last*, 1627 *Har.*
 1098 *being* : *being*, 1627
 1099 *Saviour*] *Saviour* 1627 *Har.*

Notes to Sermon No. 3

^{23 of}
 prayer } *Spirit of* : *Spirit of F*

27 *from whence* : *from whence F*
 31 *Thy children* : *Thy children F*
 52 *but shall* : *but shall F*
 56 *of those* : *of those F*
 88 *præmio* : *præmio F*
 129 *and my* : *and my F*

146 *mg.* Luke 20.36 : Luke 20.35 *F*
 151 *children*) : *children, F*
 151 *excludes* : *excludes, F*
 163 *transeuntly*]
 NOTE: The *N.E.D.* recognizes “transeunt” as a form of “transient,” but it does not record any instance of “transeuntly.”

217 *Crescite &* : *Crescite & F*
 240 *hundred* : *thousand F*
 NOTE: The sense requires this alteration. Probably the original MS had 100, and an extra naught was added in transcription.

261 *sex, if* : *sex) if F*
 270-271 *sesqui-Heretiks* : *sequi-Heretiks F*
 274 *mg.* *Patres*]
 NOTE: This word is wrongly placed opposite line 268 in *F*.

286 *it; and* : *it. and F*
 323 *mg.* *Rev. 17.5*]
 NOTE: This reference is wrongly placed opposite line 321 in *F*.

338 *Christ;* : *Christ, F*
 346 *caro, . . . another;* : *caro; . . . another, F*
 387 *Vespertinam* : *Vespertinam F*

447-448 *that they were faire, and* : *that they were faire, and F*
 473 *natura* : *natur a F*

Notes to Sermon No. 4

LINE

293 truth. : truth, *F*
 301 *mg.* Ver. 5 : Ver. 6 *F*
 373 *mg.* Mat. 26.52 : Mat. 26.54 *F*
 442 *Works!* : *Works?* *F*
 469 *Ite,* : *Ite* *F*
 481 *mg.* Exod. 3.6 : Exod. 13.6 *F*
 519 *damne* : *damme* *F*
 538 *God...love* : *God...love* *F*
 546 *from* : *ftom* *F*
 587 *mg.* Rom. 5.8 : Rom. 5.10 *F*
 588 *were his* : *were his* *F*
 634 *Why...thus?* : *Why...thus?* *F*
 622 *you.)* : *you)* *F*
 686 *that is* : *(that is* *F*

Notes to Sermon No. 5

17 *whom* : *when* *F* [quem, Vulg.]
 43 *Lord,* : *Lord* *F*
 67 *thee,* : *thee* *F*
 127, }
 182, } *in Genere* : *in Genere* *F* [but in line 189 *F* prints *in genere*]
 261 } *correctly*]
 169 *mg.* Levit. 23]

NOTE: This chapter of *Leviticus* contains instructions about the observance of the sabbath and other feasts, but the words quoted here by Donne are much closer to *Exodus* 20.8 than to any verse in *Leviticus*.

235 *applicable* : *aplyable* *F*
 334 *mg.* Exod. 2.12 : Exod. 2.13 *F*
 356 *mg.* Gen. 18.23 : Gen. 18.22 *F*
 364 *mg.* Mat. 16.22 : Mat. 16.23 *F*
 366 *unto thee* : *untothee* *F*
 381 *goe to* : *goeto* *F*
 425 *such a* : *a such a* *F*

LINE

484 *mg.* Euseb. l. 5. c. 1 : Euseb. l. 6. c. 3 *F*
 485 *Attalus* : *Artalus F*
 605 and : aud [turned "n"] *F*
 850 narrowly : narrrowly *F*
 907 *Brother?* : *Brother; F*
 947 Century : Century *F*

Notes to Sermon No. 6

232 *mg.* 2 Cor. 11.8 : 2 Cor. 11.11 *F*
 317 *mg.* Acts 17.11 : Acts 17.10 *F*
 357 *mg.* Acts 23 : Acts 13 *F*
 360 *mg.* Acts 27.23, 24 : Acts 17 *F*
 369 *mg.* Acts 21 : Acts 20 *F*
 371 *owes*] *owns Al* [in order to conform with modern editions of the Authorized Version, which read "owneth" in the text quoted. The 1611 edition of A. V. has "oweth," in the original meaning of the word, 'possesseth.']
 377 *mg.* Ver. 22 : Ver. 12 *F*
 522 *Charet*] *chariot Al* [*F* preserves the form in the 1611 edition of A.V.]
 572 *mg.* Mat. 7.23 : Mat. 7.22 *F*
 583 see the : seethy *F*

Notes to Sermon No. 7

29 his : his his *F*
 39 thirdly : Thirdly *F*
 55 home *Edd. conj.* : some *F*
 58 sleeping : sseeping *F*
 85 who when *Edd. conj.* : who *F*
 89 close : closs *F*
 98 Papist; : Papist, *F*
 106 body; : body, *F*
 135 something : something *F*
 142 *aëris* : arcis *F*
 144 nature the : naturet he *F*
 157 *animæ* : *animas F*

LINE

166 made, : made *F*
 168 breath...cast

NOTE: We should expect the verbs here to be in the singular, but the plural is obviously due to the attraction of "Sphears" immediately above.

189 but speaking, : but speaking *F*
 193 God of : Cod of *F*
 199 preach, : preach *F*
 200 *in Praxi* : *in Praxi F*
 204 sleepe, they : fleepe, they *F*
 206 place at : plaat *F*
 210 that, : that *F*
 221 *Pericles, Pisistratus* : *Pericles Pisistratus F*
 237 the immarcessible Crown]

NOTE: "Immarcessible" is a common though erroneous form, occurring from the sixteenth to the nineteenth century, of *immarcescible*, 'unfading,' from the late Latin *marcescere*, 'to fade.' The proper spelling is found in Sermon 8, line 953. The *N.E.D.* mentions that the phrase "immarcescible crown of glory" was used in the Office for the Consecration of Bishops in the 1548–1549 Book of Common Prayer.

240 actions, so...legall; : actions; So...legall, *F*
 250 *Jerubaal*, : *Jerubaal F*
 252 Christian : Christian, *F*
 267 Law, a Crown; : Law; a Crown *F*
 309 infatuation and a melancholy, : infatuation, and a melancholy *F*
 335 that receive : that they receive *F*

NOTE: Here, "that" is the relative pronoun, not the conjunction.

337 *Doctor* : Doctor *F*

NOTE: The phrase should be *inter Doctores Doctor* to correspond with *inter Apostolos Apostolus* in line 338.

348–349 Shepheard of Shepheards *corr. F* : Shephaerd of Shephears *F originally*

357 *Diaconos corr. F* : *Diaconas F originally*
 362 interest : interest, *F*
 363 Priest, : Priest; *F*
 371 Church,) *corr. F* : Church, *F originally*
 374 subject, : subject *F*

LINE

374 hast : hadst *F*
 384 for]
 NOTE: Final "r" has failed to print in some copies.

389 Martyr]
 NOTE: Final "r" has failed to print in some copies.

391 vehementest *F. corr* : vehementst *F originally*
 401 Redeemer, : Redeemer *F*
 404 Nadir, : Nadir *F*
 410-411 abundantly, as ... Gospel; : abundantly; as ... Gospel, *F*
 420 sea, that : sea that *F*
 427 *mg.* Coloss. 1.24]
 NOTE: In *F* this reference is printed opposite line 424.

428 *mg.* Phil. 2.17]
 NOTE: In *F* this reference is printed opposite line 425.

432- }
 435 } NOTE: Marginal notes have failed to print clearly in *F*, especially
mg. } the "o" of "Porrecta," the "g" of "legem," and the "a" of
 "Notatio."
 451 affections, : affections; *F*
 464-465 contemplation, : contemplation; *F*
 470 Apostle : Apostles *F*
 479 this: *Sapricius*, ... stake, : this *Sapricius*, ... stake *F*
 481 occasion : o-/casione *F*
 483 *mg.* 1 Cor. 13 : 1 Cor. 15 *F*
 484 nothing, : nothing *F*
 491 stupid standing : stnpid stauding *F* [turned "n" and "u"]
 499 Plaintiff : Plaintiff *F*
 501 Defendant? : Defendant. *F*
 507 hands, : hands *F*
 513 imitation : immitation *F*
 522 a *mortuum me* : a *mortuum me* *F*
 524 all: ... imagination, : all, ... imagination: *F*
 539 Man, : Man. *F*
 540 very body : very body, *F*
 571 *Chrysostom's*]
 NOTE: The apostrophe is very faint, and has failed to print in some copies.

586 There is : These is *F*
 610 holy thoughts : holy-thoughts *F*

LINE

632 waking : waiting *F*
 636 that : rhat *F*
 649 but one : but and *F*
 650 beginnings, : beginnings; *F*

Notes to Sermon No. 8

Text *swim* : *swin F*
 22 penitentiall : penetentiall *F*
 22 Topicks *corr. F in errata* : Tropicks *F originally*
 NOTE: In the Folio text the word occurs on page 535 opposite line 35 of page 534.
 26 *mg.* 2 Sam. 12.16 : 2 Sam. 2.15 *F*
 51 bewitch : be witch *F*
 103 *mg.* Iohn 20.26 : Iohn 20.28 *F*
 362 *mg.* Joel 2 : Joel 1 *F*
 370 came : come *F*
 511 *mg.* Aug. : Hug. *F*
 580 sin without : sin, without *F*
 664 Temporary; : Temporary. *F*
 690 comforts, : comforts; *F*
 722 *mg.* Luke 7 : Luke 17 *F*
 733 produce : preduce *F*
 737 Europe); : Europe; *F*
 760 bee : hee *F*
 814 repentance, : repentance *F*
 867 punishments, : punishments; *F*

Notes to Sermon No. 9

85 had : Had *F*
 108 an honest : a honest *F*
 141-142 the Poet... *Qui faciem sub aqua Phœbe natantis habes*]
 NOTE: The quotation is from Martial, II, lxxxvii, but the *textus receptus* has *Sexte*, not *Phœbe*.
 468-469 *Perambulavimus...cælum*, We talked our selves above this earth...heavens]
 NOTE: This is a poor and misleading rendering. Donne is

LINE

speaking of the last discourse between St. Augustine and his mother St. Monica. Dr. Pusey translates: "We raising up ourselves . . . did by degrees pass through all things bodily, even the very heaven" (*Confessions*, ix, 23).

556 *intersit* : *inter sit* *F*

Notes to Sermon No. 10

33 *exercise* : *excercise* *F*

37-38 *to our* : *to your our* *F*

63 *mg.* *Heshusius* : *Hesnusius* *F*

101 *in the* : *In the* *F*

222 *mg.* *Psal. 51.12* : *Psal. 51.10* *F*

427 *mg.* *Prov. 19.17* : *Prov. 17.19* *F*

486 *have it;* : *have it* *F*

Notes to Sermon No. 11

9 *when* : *wen* *F*

29 *can not only* : *can-/not only* *F*

NOTE: The sense requires that "not" should be read with "onely," rather than with "can."

66 *mg.* *Mat. 16.16* : *Mat. 16.18* *F*

119 *mg.* *Luke 9.55* : *Luke 9.25* *F*

167 *man.* : *man,* *F*

199 *mg.* *Esay 19* : *Esay 29* *F*

Notes to Sermon No. 12

17 *Loquimini* : *Loquimini*, *F*

19 *mg.* *Apoc. 14.2* : *Apoc. 4.1* *F*

20 *suffer* : *suffer* *F*

34 *Thy* : *Thy* *F*

37 *Hony-combe* : *Hony combe* *F*

71 *mg.* *Heb. 13.2*]

NOTE: *F* places this reference opposite line 68.

80 *though . . . but I* : *though . . . but I* *F*

113 *them,* : *them* *F*

LINE

126 *Maker* : *Master* *F*
 NOTE: Wherever else in the sermon this text is quoted, Donne uses "Maker," as in A.V.

148 *mg.* 1 Pet. 3.11 : 1 Pet. 3.10 *F*

247 *cast away* : *cast away* *F*

283 *mg.* Apoc. 22.15]
 NOTE: *F* places this reference opposite line 282.

303 *mg.* 22.16]
 NOTE: *F* places this reference opposite line 301.

321 *Ebionit*, : *Ebionit* *F*

329 *Esay* 38.12 : *Esay* 38.11 *F*

343-345 *and . . . and . . . and . . . of . . . and . . . the* : *and . . . and . . . and . . . of . . . and . . . the*

439 *thee* : *thee*, *F*

462 *and not* : *and not* *F*

520 *half-lycanthropy* : *half-lycantropy* *F*

538 *undo* : *undone* *F*

541 *Notion* : *Notion* *F*

569 *mg.* Matth. 8.20 : Matth. 8.19 *F*

639 *poore, poore made poore* : *poore, poore, made poore* *F*

691 *mg.* Ezek. 16.4 : Ezek. 16.1 *F*

716 *other*, : *other* *F*

794 *and to the Lambe* : *and to the Lambe* *F*

Notes to Sermon No. 13

21 in the holy Ghost himselfe : in the holy Ghost in himselfe *F*

37 (especially : (especially *F*

74 now, beloved : now beloved *F*

181 any particular : any particular *F*

275 you...predictions : *you...predictions* *F*

281 *mg.* Esay 28.19]
 NOTE: *F* places this reference opposite line 278.

299 *mg.* Jer. 7.25 : Jer. 7.23 *F*

326 *mg.* Psal. 105.14 : Psal. 105.15 *F*

361 *report?* : *report*. *F*

406 *Blessed is the King of Israel* : *Blessed is the King of Israel* *F*

418 *mg.* Iohn 2.15 : Iohn 2.3 *F*

LINE

468, } *cæpi* : *cæpi* *F*
 470 }
 586 true, : true *F*
 588 *mg.* Ver. 18 : Ver. 19 *F*
 617 the Apostle in this Text places : the Apostle and this Text
 places *F* : the Apostle places *Al*

Notes to Sermon No. 14

91 is : as *F*
 126 *and regardeth* : *and regardeth* *F*
 151 though he speak : though speak *F*
 209 *mg.* Acts 5.38 : Acts 5.33 *F*
 214 *mg.* Ruth 1.20 : Ruth 1.19 *F*
 282 flesh? : flesh. *F*
 472 So, : So *F*
 546 *mg.* Psal. 2.1 : Psal. 2.2 *F*
 692 *mg.* Gavantus : Garantus *F*
 771 Atheist ... Atheist : Atheist ... Athiest *F*

Notes to Sermon No. 15

[In the notation of variants below, A = *XXVI Sermons*, No. 3; B = *XXVI Sermons*, No. 17. This sermon is remarkable in that it is printed twice over in the Folio of 1661, with variants in text, spelling, and punctuation (see Vol. I of our edition, pp. 53-55). We have based our text on A, and the B reading follows, except where we have adopted the B reading in the text. Differences of punctuation are recorded only when they seriously affect the meaning of the text.—E.D.]

LINE

Title A Lent-Sermon Preached at White-hall, February 20. 1628]

A Sermon. B

8 begun] began B

NOTE: It is tempting to adopt the normal preterite form found in B, but "begun" is recognized by the *N.E.D.* as an alternative form, and we have kept the reading of A here in view of the metaphor of the compass and circle which recalls the famous last lines of Donne's *Valediction: forbidding mourning*:

Thy firmnes makes my circle just,
 And makes me end, where I begunne.

LINE

13-14 All . . . All places : All . . . all places A : all . . . all places B

20 they are B : they A

20 so] too B

37 a more] and more B

40 Sun B : sum A

46 they will] thy will B

47 confess] cause B

51 *the law* B : *a law* A

62 here's] here is B

63 Doings too] doing to B

70 Counsels . . . Counsels *Edd.* : Counsels . . . Councils A : counsels . . . counsels B

70 execution B : Executions A

77 acted; first] acted first B

80 by, & : by, & A and B

NOTE: The reference is to the phrase in the text "... by the law of liberty."

82 understandings] understanding B

88 *fiet*] *fiat* B

92 *multi-loquio . . . nulli-loquio* *Edd.* : *multiloquio . . . nulliloquio* B : *Multi loquio . . . Nulli loquio* A

101 gold B : God A

107 meet] met B

113 *mg.* *Deo.* B : *om.* A

121 conceptions] conception B

175 says that Text B : *says that Text* A

188 *purpose?* B : *purpose,* A

192 an account] no account B

200 you [second] B : your A

202 *there*] here B

206 receives] received B

210 to which] which B

221 of a man B : of man A

221 words B : word A

227 Inaccessibleness] In accessibility B

238 images B : Image A

NOTE: The reading of B is preferred here, because the Latin has *imaginibus*.

242 *so Do*] *so do ye* B

LINE

246 they are B : theyare A
 254 *hebetetur*] *habetetur* B
 257 it is B : it A
 258 *The mouth . . . wisdome* B : *The Mouth . . . wisdom* A
 265 *mg.* Exod. 20.18] Exo. 20.10 B
 267 him] God B
 269 *veneratione*] *veneratione* B
 270-271 with . . . with B : what . . . what A
 287 *rectified*] *erectified* B
 296 seconding B : secondings A
 301 *pædagogus* B : *prædagogus* A
 304 *I said . . . fool* B : *I said . . . fool* A
 304 *mg.* Psal. 75.4 : Psal. 75.5 A and B
 305 *And . . . wicked* B : *And . . . wicked* A
 311 shall] will B
 314 *Translation*] translator B
 322 *I am . . . sorrows* B : *I am . . . sorrow* A
 341 howsoever B : howso ever A
 351 times] time B
 352 pour] power B
 357 by a Law] by law B
 366 *But . . . godliness* B : *but . . . Godliness* A
 367 no] on B
 387 his] this B
 389 to pour] so pour B
 392 in] to B
 403 *17th.* B : *17.* A
 410 I say with the Apostle B : I say, . . . says the Apostle A
 416 O consider B : Consider A
 418 establishment] establishing B
 419 consideration: first, there B : consideration. There A
 419, } 442, } *Chirographum* B : *Chyrographum* A
 458 }
 Note: *Chirographum* is the reading of the Vulgate in Col. 2.14,
 which is quoted here.
 426 it self B : its self A
 426 here's] ther's B
 436 *Deletum*] *delectum* B

LINE

446 says] saith B
 446 *mg.* Rom. 7.21] Ro. 7.20 B
 448 there is] therefore is B
 451 own] one B
 455 of this] of his B
 456 an] and B
 458-459 bond... bond : bond... band A : band... band B
 460 mine own B : mine A
 461 this *Lex* B : this, *Lex* A
 472 disconsolate] discomposed B
 477 *manuscriptis* B : *manuscripto* A
 481 the Judge] Judg B
 487 those] these B
 490 says unto thee] says to the B
 496 *mg.* Ro. 8.1 B : *om.* A
 496-497 *There is... Jesus* B : There is... Jesus A
 499 to Law] to a law B
 503 never notified] ever notified B
 508 that that] that B
 511 a heavier] heavier B
 512-513 *So speak... liberty* B : So speak... Liberty A
 531 Anabaptists] Anabaptist B
 533-536 with relation to our first Allegiance, our Allegiance to God] an allegiance with relation to our first allegiance, to God B
 549 when] where B
 550-551 put any such fetters or manacles... upon himself B : put on such fetters or manacles... upon himself A
 556 his liberty] liberty B
 571 Liberties] liberty B
 582 Jewes... Christians] Jew... Christian B
 593 *call I you not*] *call I not you* B
 597 *mg.* Hebr. 7.19] Heb. 7.17 B
 598-599 *The old... bondage* B : the old... bondage A
 599 *mg.* 3.23 B : *om.* A
 602 Figures : figures B : Figure A
 602 which] with B
 604 come from school B : come A
 610 a Law] alaw B
 615 too near] to a neer B

LINE

617 further] farther B
 626 *is*, B : *is* A
 639 us] me B
 640 the Jew] Jew B
 640 this law] *the law* B
 648-649 this law] *the law* B
 651 and so] So B
 656 there's] there is B
 658 Dost . . . dost] Doest . . . doest B
 674 or] nor B
 690-691 hath dealt] dealt B
 696 and the B : and he A
 697 that prison] prison B
 698 there thou B : there they A
 707 commandment B : commadment A
 709 we must B : he must A

Notes to Sermon No. 16

6 *mg.* Ezek. 37.3 : Ezek. 8.6 *F*
 8 *mg.* Apo. 20.6 : Apo. 20.5 *F*
 138 is free from *Al* : is from *F*
 204 durst : dur st *F*
 315 *mg.* Coloss. 1.20 : Coloss. 1.12 *F*
 328 *mg.* Ecclus. 17 : Ecclus. 27 *F*
 402 *mg.* Ver. 13 : Ver. 12 *F*
 435 v. 12 : v. 8 *F*
 636 *mg.* Apoc. 7.9 : Apoc. 7.19 *F*
 638 *tongues* : *friends* *F*

NOTE: There is no warrant in the Greek, the Vulgate, or the A.V. for this reading. The Greek has $\gamma\lambda\omega\sigma\sigma\hat{\omega}\nu$, the Vulgate *linguis*, and the A.V. "tongues."

Appendix

Appendix.

Sermon No. 5 and the Commentaries of Pererius and Cornelius à Lapide

IN SERMON NO. 5 of this volume Donne was largely indebted to two Jesuit commentators. The fact that in the *Essays in Divinity* he made considerable use of the commentaries of Pererius¹ was pointed out more than a hundred years ago by Augustus Jessopp, and Donne himself mentioned Pererius by name as his authority in at least seven passages of that work.² No one, however, has investigated the influence of Pererius on the *Sermons*, nor has any attention been paid to Donne's possible use of the work of Cornelius à Lapide (Cornelissen van den Steen), 1567-1637. His commentaries on the Epistles of St. Paul were published in Antwerp in 1614, and those on the Pentateuch in 1616. These were followed by a series of commentaries on almost the entire Bible. His work was extremely careful and thorough, and it was valued throughout the seventeenth, eighteenth, and even the nineteenth centuries by Roman Catholics and Protestants alike.

I have accumulated proof that Donne used his work in a large number of sermons, but frequently these borrowings are short and are not relevant to the main purpose of the sermon. In this sermon, however, Donne mentions both Pererius and Cornelius à Lapide by name in the margin (lines 785, 792, and 793), and he quotes their very words. Much more important is the fact that he builds the whole fabric of this sermon on the very forced interpretation of the text, Exodus 4.13, which these two commentators adopted. Pererius, and Cornelius who followed him some years later, maintained on the

¹ Benedictus Pererius, *ca.* 1535-1610, wrote four volumes of commentary on *Genesis*, which were published from 1589 to 1598. He also wrote commentaries on *Exodus*, *Daniel*, *John*, *Romans*, and *Revelation*.

² *Essays in Divinity*, ed. E. M. Simpson (Oxford, 1952), pp. 10, 11, 15, 19, 27, 52, 74.

authority of certain of the Fathers that the words "O my Lord, send, I pray thee, by the hand of him whom thou wilt send" were a prayer by Moses that God would send the Messiah, instead of himself, to deliver the Israelites from Egypt. This was contrary to the interpretation put forward by Nicholas de Lyra in his great medieval commentary, on which Donne often relied, and it was opposed by Tostatus and Eugubinus on the Catholic side, and by Calvin on the Protestant.

I quote a passage which demonstrates Donne's use of the works of Pererius and Cornelius:

So then, with the ancient Fathers, with *Iustin Martyr*, with *S. Basil*, with *Tertullian*, with more, many, very many more, we may safely take this to be a supplication, That God would be pleased to hasten the comming of the Messias. Of our later writers, *Calvin* departs from the Ancients herein, so farre, as to say, *nimiris coacta*, it seemes somewhat a forced, somewhat an unnaturall sense, to interpret these words of the comming of Christ; but he proceeds no farther. But another, of the same sub-division, is, (as he uses to be) more assured, more confident; and he [Piscator, in margin] saies, *est omnimoda & præcisa recusatio*; It is an absolute refusall in *Moses*, to obey the commandement of God: And that truly, needed not to have beene said. Now, when wee consider the exposition in the Roman Church, when their great *Bishop*, (I mean their great writing *Bishop*) [Tostatus,³ in margin] departs from the Ancients, and does not understand these words of the comming of Christ, a Jesuit [Pererius, in margin] is so bold with that *Bishop*, . . . as to tell him, *levis objectio*, that he departs from a good foundation, the Fathers, and that upon a light reason. And when another Author [Eugubinus,⁴ in margin] in that Church proceeds farther, to so much vehemence, so much violence, as to say, that it is not only an incommodious, but a superstitious sense, to interpret these words of the comming of Christ, two Jesuits [Pererius, Cornelius, in margin] correct him, almost in the same words, . . . and say, *audacter obstrepit*, he does but sawcily bark, and kick against the ancient Fathers, *quibus ipse*, saies Pererius, to whom himselfe is not to be compared, neither for learning in himselfe, nor for place and dignity in the Church, nor for sanctity and

³ Tostatus, Alonso Tostado, 1400–1455, bishop of Avila in Spain, who wrote commentaries on many books of the Bible.

⁴ Augustinus Steuchius Eugubinus, 1496–1549, bishop of Kisamos in Crete, director of the Vatican Library, and legate to the Council of Trent, wrote *Recognitio veteris testamenti ad Hebraicum veritatem*, 1529, and *Cosmopœia*, 1535. Donne quotes his *Contra Laurentium Vallam in Bathanatos*.

holiness of life in the world.... For our part, wee lay no such imputations upon any of our later men, that accept not that sense of these words, but yet, we cannot doubt of leave to accompany the Fathers in that Exposition, that these words . . . are a petition, and not a reluctance against God. And that, not as *Lyra* takes them; *Lyra* takes them to be a petition, and not a reluctance; but a petition of *Moses*, that hee would send *Aaron*; . . . Nor as *Rabbi Solomon* takes it; hee takes it for a Petition, and no reluctance; but, a Petition, that God would send *Iosuah*; For, (sayes that *Rabbi*) *Moses* had had a Revelation, that *Iosuah*, and not he, should be the man, that should bring that People into the Land of Promise.

This passage includes a series of borrowings from the two commentators. The opening words are taken from Pererius,⁵ who mentions Justin Martyr, Tertullian, Cyprian, Eusebius, and Basil, while Cornelius in his similar list of Fathers omits the name of Basil. Pererius does not mention Calvin's objection to the interpretation, but he gives some space to Tostatus, and refutes him with the words "Sed ista obiectio infirma et levis est," which Donne quotes as "*levis obiectio*." He is more severe in his criticism of Eugubinus: "Sed vehementius in istos Auctores invehitur Eugubinus, inscitiæ ac superstitionis arguere non dubitans eos, qui verba ista Mosis referunt ad Messiam.... Verum satis imprudenter et audacter carpere ausus est Eugubinus tot tantosque Ecclesiæ Doctores, quibus ipse nec sanctitate, nec doctrina, nec conferendus erat." When Donne quotes "*audacter obstrepit*" as the words of another Jesuit, he is referring to Cornelius à Lapide, who writes: "...audacter nimis tantis Patribus obstrepat Eugubinus."⁶

Donne's following words about the different explanations offered by Lyra and by Rabbi Solomon may be taken either from Pererius or from Cornelius, who writes: "Quare non recte Lyranus putat, his verbis Mosen orasse Deum, ut definite Aaronom fratrem suum mitteret, utpote qui se esset eloquentior.... Non recte etiam Rabbi Solomon putat Mosen petuisse Josue, de quo sibi revelatum erat, quod post mortem induceret Hebræos in Chanaan."⁷

A little later Donne discusses the following verse, "And the anger of the Lord was kindled against Moses," and writes: "But now, because in *Moses* case, though there were not a present obedience, yet

⁵ *Tertia disputatio in Exod. iv.*

⁶ *Commentarium in Exod. iv.13.*

⁷ The wording of Pererius is very similar.

there was no disobedience, the fault being no greater, the anger was not great neither; and therefore we may safely say with *Rupertus*, that the *iratus fuit*, was but *non propitiatus fuit*; God was so angry, as that hee did not grant, nor accept *Moses* petition." This is taken from Pererius, who gives the reference "Rupertus li. 1. in Exodum c. 18," and quotes Rupert as saying, "Iratus est itaque Mosi, id est, Non ita propitiatus ei fuit, ut non differrat implere desiderium obsecrantis."

I hope in Volume X to give a much fuller account of Donne's use of the Renaissance commentators in general. The influence of Cornelius à Lapide is more widely diffused throughout the *Sermons* than that of Pererius, whose commentaries were confined to only a few books of the Bible. Donne evidently felt that in studying the works of Cornelius, which were appearing on the Continent during the early years of his own ministry, he was obtaining the most complete and up-to-date information which he could find.

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